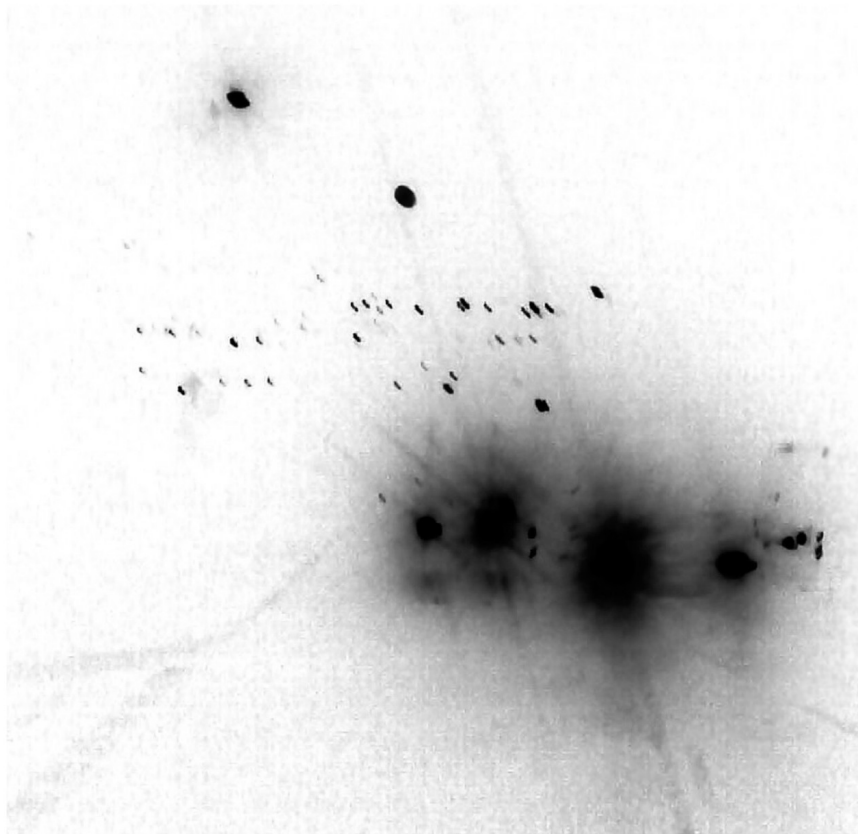


Zemrir

Journal of Satanism and the Sinister



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Front and back cover: *ONA In The Area*
Page 40: *Atu V. The Master Atazoth* (Eques Sinemus)
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We, The Difficult ONA

The main difficulty with the Order of Nine Angles, why the ONA is difficult, is that it is practical - that it requires those who desire to be part of it or who desire to apply its methods to themselves, to do real sinister sorcery and real sinister deeds.

Real sinister deeds means, for instance, that you: (1) are Drecc - that you live a practical sinister life, in the world of mundanes; that you engage with mundanes (if only to use them and their property as a resource) and that you have or you develop real sinister comrades, real-life sinister brothers and sisters who are part of your own tribe or part of the sinister tribe you belong to; or (2) that you a lone-sinister activist/sorcerer/sorceress or a Balobian doing practical sinister deeds against the Magian System or (if Balobian) using some art-form in order to effectively and affectively spread our Darkness and manipulate mundanes; or (3) you are part of a Traditional Nexion who undertakes - or who manipulates some mundanes or mundanes to undertake - culling or practical deeds that Presence The Dark in a manner which reminds mundanes of our Darkness and our terrifying sinister nature.

Real sinister sorcery means, for instance, *doing* sorcery - becoming proficient in our Dark Arts, by gaining skill, experience, in both hermetic and ceremonial rituals, and by undertaking Grade Rituals, especially that of Internal Adept. For the Grade Ritual of Internal Adept (in either its simple or its advanced form) is the only practical way to develop certain, specific, esoteric skills, gain real and deep self-knowledge, and to gain genuine esoteric insight into those matrix of energies which underlie and are beyond the causal realm, and

which skills and which insight, which self-knowing, are the marks of the true Adept.

What is common to all of us are three important and necessary things. (1) That we possess or we develop - from accepting and overcoming *practical* physical, mental and Occult, challenges - a self-honesty, a self-awareness: that we really do know ourselves, and are honest about our own level of learning and our skills, esoteric and otherwise. (2) That we possess the ability, deriving from this self-honesty, to control ourselves and our emotions, desires, and thus have that mastery of ourselves (and that self-awareness) which mundanes in general and Homo Hubris in particular lack. (3) That we possess an Aeonie perspective - that is, that we know, or we sense, we intuit, the difference between Destiny and Wyrde; between our own personal Destiny - which we can aspire to and change or bring-into-being during our causal life (and especially by means of our Sinister Way) - and between Cosmic Wyrde, which we cannot (until we egress, in Occult terms, Beyond The Abyss) fully synchronize with and certainly cannot control in any significant manner.

There are no excuses. For our sinister Way - The Sinister Way of the Order of Nine Angles - *insists* upon these things: (1) That you undertake such physical challenges as outlined, for instance, in the Complete Guide to the Seven-Fold Way [1]. (2) That you are Drecc, *or* part of a Traditional Nexion, *or* a lone-sinister activist/sorcerer/sorceress *or* a Balobian - doing practical sinister deeds (in the real world of the mundanes) for both yourself *and* to aid or to implement our Aeonie sinister strategy. (3) That if you are not Drecc - if, that is, you are not part of one of our sinister tribes - then you, after some years of sinister experience, *must* undertake the Grade Ritual of Internal Adept (in either its simple or its advanced form) if

you desire to advance further along our Sinister Way, if you desire to fulfil your sinister potential and so achieve your unique Destiny.

If you do not want to, or cannot, do these things, then you are not and never will be, of us; not part of our Sinister Kollektive.

That is why we are difficult; that is why we are Sinister; that is why the Order of Nine Angles is selective and not suited to everyone, and why it is not intended to appeal to everyone, especially not to mundanes. For you have to already possess or be able to alchemically create the sinister-changeling within you; you have to do stuff - practical often dangerous things; you have to challenge and change yourself over a period of many years. For you are presented with challenges, with tests - which you either overcome and pass, or which you fail. If you fail - you can either try again, until success (and the necessary degree of self-insight) is attained, or you can slink back to the world of the mundanes, and just become another part of The System, probably priding yourself on, and finding some comfort in, your "time of rebellion" with the ONA.

Naturally, many of those who, liking our sinister glamour, egress around us - who associate with us for a period of causal Time - find excuses for not being sinister, for not doing the required practical things; excuses which, of course, they in their self-delusion and mundaneness, personally find convincing. Thus will they go off elsewhere, to some other, less harsh, easy group or way; thus will some of them found their own group or way as some extension of their own Occult fantasies, most probably awarding themselves some Occult title or other; and thus will some of them be critical of us since such criticism enables them to continue in their self-deluded

weakness. We do not care. We have never cared, and will never care, about such failures. Just as we do not care about popularity. We are as we are – *balewa*, Satanic, and bane of both Magians and mundanes.

Binan Ath Ga Wath Am

Anton Long
Order of Nine Angles
121 Year of Fayen

[1] The *basic* physical challenges include - for men - (a) walking thirty-two miles, in hilly terrain, in under seven hours while carrying a pack weighing at least 30 lbs; (b) running twenty-six miles in four hours; (c) cycling two hundred or more miles in twelve hours. [Those who have already achieved such goals in such activities should set themselves more demanding goals. For women, the minimum acceptable standards are: (a) walking twenty-seven miles in under seven hours while carrying a pack weighing at least 15 lbs. (b) running twenty-six miles in four and a half hours; (c) cycling one hundred and seventy miles in twelve hours.

Abyssal Dark

I quickly wrote a very short story using ideas I had a few months ago called “Grey Moon.” It was based on a certain frustration I had with Buddhism in that it seemed to me to be circular in its world view and seemed to avoid the most obvious question: Where did it all come from?

It wasn’t a big deal anyways. Not like my life would fall apart if I didn’t know the answer to that question. But I complained about my discontent with the Buddha anyways to my bhikkhu grandpa. I was saying something like: “If the Buddha was so enlightened, why did he avoid enlightening us about where the universe comes from? Instead the Buddha seems to just ‘beat around the bush’ obsessively teaching about kamma, cause and fruit, this from that, co-dependent arising, emptiness, but nothing about how everything started. Did he not know? Were the people of that period too dumb to even understand had he tried to explain the origins of the universe?”

And my grandpa said something like: “You’re just not seeing things fully. Samma Dhitti means to See [dhitti] everything all at once, all together, completely [samma] without leaving anything out. It’s like your eyes are focused and attached to the Bo Tree the Buddha sat under and being so attached to the tree you frustrate your own self about where the tree came from because you failed to consider its roots and the earth it grows out of which feeds it. Therefore it is not the Buddha’s fault, it is the fault of your own limits of perception.” I suppose what he was trying to say was that maybe I was ‘barking up the wrong tree?’

Sunyata

So there I was staring at a picture of the Bo Tree and Buddha underneath it, with what my grandpa said in the back of my mind, which in itself was enlightening for me. Which was when I came to notice that both the tree and the Buddha have something in common: both have aspects about their “Nature” people often forget to See, without which each would not be what they are. The tree has its root system deep below the ground, and it also has the earth whose nutrients the roots draw up; such that it can be said that the tree and the earth it is rooted in are one single causal system. The tree also has its corporeal history of originating from a seed, becoming a sapling, and gradually growing into a big tree.

The Buddha also has his roots which we often forget to See: his life’s history. He was born a little prince, grew up living total luxury, ignorance, and indulgence, then becoming a Buddha. Like the tree, his roots are grounded firmly in the ‘world’ and environment he was born and conditioned inside of [India ~500BC].

Sunyata [Emptiness] in Theravada isn’t a big issue, as Mahayana [especially Zen] makes it out to be. In fact it’s not even taught to anybody. If you are ever curious about it, you ask some monk, and a brief explanation is given. This is because sunyata is a modality of perception, and not a means – in and of itself – to Nirvana or Enlightenment. And therefore in Theravada it is not considered a doctrine of vital importance, where it’s a matter of life and death to know. Or like it’s so cool you’d base your entire religion on it like the Zen people do.

But sunyata is like a keystone modality of perception. If you take a keystone out of an arch, the whole arch falls apart, and sunyata is the same way. If you don't grasp sunyata, then most of Buddha's teachings won't make any rational sense, and you'd be prone to grasping for goofy beliefs to explain your confusion about things like the idea that all things are impermanent, "reincarnation," co-dependent arising, and anatta. Most of the time, the word Emptiness isn't used in Theravada to mean Sunyata. I've always heard the descriptor "impermanence" used in my circle.

Which is why growing up I always had the idea that Buddhism was really dreary and pessimistic, because you're told over and over again that nothing lasts forever, everything changes, and nothing that exists is permanent. But there is more to sunyata than this misunderstanding of it.

The picture of the Bodhi Tree and Buddha are good places to draw out a better understanding of sunyata. When I say "sunyata" most often I mean that "things" that exist have a Nature or inherent quality of impermanence, yet also the quality of co-dependent arising.

To illustrate we can take the flowing Ganges. On the right side of the Ganges is a Brahmin and on the left side of the river is the Buddha. The Brahmin says: "Look, it's the Ganges River. It's been here forever, and most likely it will be here for a thousand more years. It never really changes since it's always been here." And the Buddha argues and says: "Let's step inside the River shall we? Now how permanent and forever is this River? It is never the same river twice. The water that was once around our ankles has gone far down stream. It is a new river every moment. It is never the same thing." That's

sunyata. It's not saying that the river is an illusion and unreal, because there is "something" there, but that "something" is amorphous who's Nature is change.

All things that exist in the physical realm of phenomena, exists in a state of sunyata. The Bo Tree once started off as a seed. Only at that moment was its Nature a seed. But when that seed became a sapling, that seed Nature no longer exists. When the sapling grows into a large tree, the essence, Nature, or Being [bhava] of that sapling no longer exists; because it has causally become [bhava] something else, with a different Nature.

When I use the word "causal" here, I would mean to suggest "Causality," or "Causal Mechanics." By causal mechanics I mean a "mechanical" system that works on simple <Input -> Output> algorithms. A snack machine is a causal system: you put in money, it gives you a bag of chips. Nature is a causal system: it rains, and the rain feeds the plants, the plants grow and it feeds the animals, the animals grow, and it feeds people [the Buddha calls this "co-dependent arising."] A game of checkers is a causal system; your move is the Input, the reaction is the Output.

People – like the Buddha – are good examples of sunyata. I remember someone [can't remember who] once said: "Man is a Verb," and in saying that this person captured the very Nature and Essence of the sunyata of Man.

The Buddha started off as a baby, then grew into a 1 year old. When that happened that baby that once existed is gone, it no longer exists. When the 1 year old gradually Becomes a 5 year old, that 1 year old boy is gone. Its 1 year old body is gone. Its 1 year old mind,

memories, world view, emotions, etc, are all gone. The 5 year old is a completely new causal organism. When that 5 year old Becomes a 13 year old boy; the 5 year old ceases to exist. The new 13 year old boy has its own body – with new cells and organs – its own look, its own emotions, mind, mentality, personality, etc. When that 13 year old Becomes a 30 year old Buddha, the 13 year old that once existed no longer causally exists anywhere. We can't say that the Buddha and the 13 year old boy this Being was are the “same” entity because nothing about them in body, mind, and emotion are the “same.”

But it can be said that before the 13 year old vanished out of existence, it did put into motion Acts, which causally affected or influenced the life and existence of the 30 year old Buddha. Although that 13 year old no longer exists, the Buddha's existence is co-dependent causally on that 13 year old. In the very same sense that a Bo Tree's being is dependent on a previous Bo Tree that bore its seed.

So it can be said that as far as the material universe goes, existence – or the existence of material things – is dependent on causation, where one “thing” arises from a previous “thing,” then vanishes out of existence, but causes to exist another “thing.” In other words, the whole physical cosmos is a big giant causal machine. “Cosmos” ultimately coming from the Greek word meaning “order” as in coherent organization or an orderly system of some kind. Which seems to suggest that Causation may not be chaotic but in fact orderly, in the sense that such chain reactions of causation follows simple Cosmic or universal “laws” of “causal mechanics.”

Causal Reality

Causation is a bitch, especially in regard to materialism. It gets me frustrated at times during those moments when I am thinking and meditating about life. Because: What the hell Caused the universe to exist? Why is it here? How did it get here? Where did it come from? Where or what was it before?

Both materialists and supernaturalists have their own explanations. To the materialist, generally, the universe has real measurable causes, and we can logically trace each “thing” to a cause.” People came from monkeys, monkeys came from prehistoric rodents. Prehistoric rodents came from mutant reptiles. Mutant reptiles came from fish that got tired of living in the sea. The fish came from amoebas. The amoebas came from lightning hitting a gassy swamp. The earth that made the lightning and gassy swamp came from the coagulation of space dust. The space dust came from a blown up star. And this can go on and on forever. But the supernaturalists come along and say that this sort of infinite regression is impossible and that there has to be a First Cause, therefore some sort of God is the First Cause. But then what Caused that God to come into being? Oh nothing they say, it is without cause, it has always been around forever. Infinite regressive causation is not possible but the existence of an eternal “something” is???

Which gets me to ask myself: Is the universe finite or infinite? If it is finite, then what is it “floating” in and what Caused that? I can’t get myself to rationally believe that the material universe is infinite. Not because such a notion is hard to grasp, but because the universe just does not exhibit the quality of something which was been “around” causally causing things into existence forever. But a primordial aspect of it could be infinite? Right?

So I was shopping for groceries at an Asian food store in the produce section with a few people. We had walked by these big green pomelos which are like grapefruit, but bigger and they stay green when ripe. And one of the friends I was with said: “God look at those, where did they come from?” And – being a smartass – I said: “From a tree, duh.” And one of our very smart and insightful friends said back to me: “Not from a tree, THROUGH a tree.” We go: “What do you mean?” And our friend said something like: “The fruit buds on the tree like yeast cells. It grows through the tree. The tree draws up water and nutrients from the ground, and that stuff is used to create the fruit. Therefore you are wrong. It did not originally come from the tree. It has its originations in the ground. Which is why you can influence and affect the taste and quality of the fruit by using different fertilizers and minerals.” [We’re Asian].

This reminded me of what my grandpa had said to me, that my frustration from not understanding where or how the universe came to be is due to my awareness being fixated in the wrong places. Like looking for diamonds in a coal mine, believing that diamonds come from – are caused into existed by – carbon atoms then ending up confused because you can’t find one.

Or in a different way, it is almost as if we were chess pieces on a cosmic board game that operates on simple causal rules of interaction, such that over time, simple things become complex things. So as these chess pieces on this board game, we look around at the complexities of our surroundings and ask ourselves how did it all come to be. And we can logically – if we understand the mechanics and rules of the cosmic game – trace our “moves” backwards to gain an idea of where things came from. But we end up at a point where causation seems to not be detectable. In our chess game scenario this is the beginning of

the game where every piece is in its very beginning positions. In material science this may be that weird point in time just before the so called big bang, where we just can't trace our steps back anymore rationally.

We can call that ne plus ultra point "The Threshold," which is where causal causation just seems to hit a wall and a "prime cause" which we assume should exist is just not there. So if we represent the Causal Material Cosmos as the Chess Game Board and Pieces and Rules of the Game, and we have reached the Threshold, we ask ourselves what is beyond that point. What Caused the game board to come into existence? And the answer is very simple: The cause of the chess game has nothing to do with the chess board, chess pieces, or chess rules. The game of chess was once an IDEA in someone's Mind. That idea manifested itself as the causal system of the chess game.

Thinking about games I naturally thought about the Star Game, which symbolically is a much better example of the complexity of causation. In the Star Game [of the ONA] each time a piece moves it changes "identity" into a completely different alchemical elemental "compound." So the further in the game you go, the more very different pieces are caused into existence from what they originally were. Just like Nature. Hydrogen and Oxygen come together and gives rise to water which looks nothing like either its two original causal "parents." If we were such pieces in the midst of a complex Star Game [which uses 7 boards], and we traced our steps back to the Threshold and ask ourselves: Ok, what's the spooky stuff beyond this threshold of no causation? The answer would be very simple, but heterodox, in the sense that the answer has nothing to do with the "reality" of the Star Game, or the logic/science that we used to trace our steps back: The Star Game came out of the Mind of "Anton Long."

Acausal Mind

I've always found this Myattian word [acausal] to be very useful, although I may not at times use the word with its original basic meaning. When I first encountered the word, I didn't like it, because of its grammatical meaning. A+Causal meaning or suggesting "Without Causation." I objected to the notion of anything "acausal" even existing because nothing in the known physical universe does not have a cause. That is until I actually looked at my own Mind and noticed that the "Mindscape" of the Mind is in essence completely acausal in nature.

To illustrate, when I think of an apple in my mind or visualize an apple, the apple which I "see" in this Mindscape came into existence essentially without any factors of causation. I did not have to plant an apple seed in my mindscape, water it, give it miracle grow, and wait for a thought-form tree to bare an apple in my mind. It literally came out of nothing. I can also "create" entire environments in this mindscape with mountains, forests, lakes, and place myself inside, and it all literally came into existence without cause. Because in this environment – the mindscape – the laws of causal mechanics are non-applicable and just do not exist. And if you deeply think about it, this is the entire reason why most of us are so clumsy in causal life. Why?

Because we are born into existence as "mind-beings" and we spend most of our first years immersed in worlds of dreams, theta and delta wave "consciousness," with our awareness fixated in a world that is not causal in essence. Only in time, when we have learned to focus our consciousness on the causal world, do we become consciously

aware of the physical world; during which time [early childhood] we grow consciously aware of ourselves as “physical beings” with bodies.

But many of us in life, exhibit the behavior of a maladjusted alien in a foreign land, in that we fail to fully grasp or understand the causal rules and mechanics of the physical world we “exist” in. And from this inability to consciously understand how the material game board works, we manifest suffering in our own lives, and in the lives of others.

Which all seems to imply something that would make a materialist feel uneasy: that perhaps like the pomelo we do not actually have our origins in this tree, by in some place else, and we have just “budded” like fruits “into here.” Like the budding of fetal flesh at the end of an umbilical cord; just passing through.

So I was doing a mental experiment, trying to figure out if the cosmos is finite or infinite. Neither makes any real sense to me really. In my mind I flew a rocket ship with me in it, and if the universe was finite, I saw myself eventually leaving it and ending up “somewhere” that is “outside” the finite universe. But what did that come from? And if the universe were infinite, I could fly my rocket ship forever and never ever leave it. But this also made no sense because maintaining a universe infinite in size, is way too much a waste of energy. Why, what for?

But then I realized something I never paid mind to before. In my mindscape as I was flying in a theoretical infinite universe, I said to myself that if I lived forever, I can actually sit here and fly my imaginary rocket ship forever in my mindscape and never see the end

of it either. Why? Because the “place” I was inside was “nowhere” to begin with. The Mind is not a “where,” or a “here” or “there.” It is neither infinite nor finite. Perhaps in the same way that cyberspace is neither a where, or here, or there, or infinite, or finite; but yet it has “places” to be. Like how we have places to be in our Mindscape when we are consciously dislodged from this world and are inside a dream. And it has always perplexed me why we come into this existence dreaming [as fetuses]; and why we never really leave the world of dreams behind. We are only consciously fixated on this physical world for half a day.

That’s all interesting, but then how does a “thing” which came into existence in the Mind without causation, cause things to come into existence in the causal world of experience? Is such a concept possible? Can a car exist as an idea in someone’s mind before it causally comes into existence? I would think so, after all, cars did not always exist on earth. The causal existence of cars has a very recent acausal threshold: the Mind of Ford. There was a time when a car was a causeless idea in Ford’s Mindscape. Then there was an initiation of sequential co-dependent arisings: people liked the idea, which caused investment of money, which caused factories to be built, which caused parts to be made; and then what was once a causeless “thing” in Ford’s Mind materialized into something causal that had the power to cause into existence other things. Other kinds of cars, other engines, other vehicles, other technologies, etc.

If I were to premeditate a murder and dress in all blue, and went and killed a blood in his neighborhood, and his friends drove by the nearest crip neighborhood to retaliate, and I was taken to court as a suspect; could the courts prove that such causal events which took place in the “real world” had an “acausal” origin in my mind? I would

assume so, since cases of premeditated murder happen all the time. A thought which literally came into existence in an acausal environment has the power to initiate a “chain reaction” of causal occurrences in the physical world of experience. That’s bizarre if you think about it because what we are essentially saying is that very “real” things which arise from causation, can be linked to an initial cause which came into existence acausally out of nothing in a completely different world/environment that has nothing to do with the material universe.

The Nexion

There was a time when I was doing mental experiments where I was “digging deeper” into two different unrelated ideas, and I ended up in the same place. I was asking myself how far down the subatomic level I had to go before the physical universe stops being a “where,” or “here,” or “there.” And I realized that I really did not have to go far. On a subatomic level, atoms are so far spread apart that what was once the physical universe becomes neither here nor there, but everywhere and nowhere at the same time. And on a quantum level, where things are just fluctuation of quanta, “waves,” and “quantum foam,” “things” don’t even exist. There are no suns, no Mars, no San Diego, no Riverside County. There isn’t even a real distinction between the brain and its neurons and the “world.” There wasn’t even a real distinction between the electricity the brain’s neurons produced, and the electromagnetism that undulates in the “world” and wall sockets or the circuitry of a computer. We can say in a way that such differentiation are the results of macrophysical “illusions” in that our brain just interprets a differentiation.

And in another mind experiment I asked myself how a brain or mind

exerts causal influence onto the world in the first place. Not with hands and legs, but on a deeper level. It's a kind of Buddhist meditation, where you become mindful of yourself, your environment, and everything which you are doing at the same time. Except in this case I tried to take things down as far as I can go. I was digging a hole in my garden to transplant this one potted plant into its own place, and I asked myself what was actually happening? If there was an atom watching me dig a hole and transplanting a plant, how would it see all of this from its atomic sized perspective? It would prolly see a weird anomalous "typhoon" of atoms and electricity fluctuating. But at its level the other atoms would be so far apart that the fluctuation is more like us staring into the sky and noticing the many dots of stars shifting positions; which perhaps might in not even be a big deal to the atom.

But even in such an intimate "environment" as my own body, you come to a "threshold" when you dig deep. I know my brain fires electricity to move my arms when I am digging the hole. Then all the atoms and parts that make up my body moves accordingly to "something's" will, which manipulates an entire mass of other atoms into different directions. And on the atomic level, there is no real distinction between all the atoms that is "me" and everything else. The only thing a brain can do to exert its will on the world and its own body is induce and manipulate electron flow. And from that simple ability to manipulate electrons, this brain of ours has created for itself an entire civilization and world. On a very fine atomic level, this manipulation of electrons looks odd, because you see steady "rivers" of electrons flowing in different directions from atom to atom, but no matter which atom you look behind, there doesn't seem to be an "initiator." What had the intent of manipulating the flow of those electrons? What initiated that flow? What is exerting its will on this otherwise indistinguishable sea of atoms? Where is it?

And it gets stranger because on this very real atomic and subatomic and even quantum level, we can ask ourselves: are we ever really “born” into anywhere at all? Sure, on a macrophysical level when we see a baby pop out of its mom’s birth canal we can say: “Oh well there you go, a new baby got borned into the earth, what a miracle!” But if an atom saw the birth, what would it actually see? Nothing. Nothing got born anywhere. A mess of atoms may have gradually coagulated together into a very orderly and coherent crystalline structure, but that’s it.

And now we can start to figure out why such a structuring of atoms came together from an otherwise incoherent sea of atoms: for the purpose of manipulating the flow of electrons. I would assume that electrons and energy can “flow” better in a medium that is atomically well structured and crystalline, as opposed to electrons trying to fly across a brick atom “here” to a sidewalk atom way over “there” somewhere. I don’t mean a rock crystal when I use the word crystalline. I mean when atoms are structured in coherent patterns. But again, what has brought these atoms together? Where is “it” in the coherent mess of atoms we call a baby? And where did it come from? How is it that the atoms that make up the brain of this “baby” can somehow exert its will and intent upon its quantum and atomic environment, when other atoms of the same kind not a part of this brain seems to be “dead” lacking a will, intent, and the ability to manipulate electron flow to manifest its will?

So there is a level of material reality where if you honestly look deep enough, that things become “spooky” and distasteful to a materialist. Just like how we rationalists can say that religionists hide their god in the gaps of science; we can also say that the materialist hides his

materialist world views in the gaps of the same science. Because 200 years ago before all of this crazy stuff about atoms, subatomic stuff, and quantum crap came up in science, it was real easy for a materialist to walk around with his nose high in the sky acting like he understands all there is to be understood. Now that we have learned that materiality is a conscious illusion, and that it's all just atoms, subatomic particles, and quantum wavicles the materialist has to stick his head in the sand to hold onto his world views. Where will materialism hide 100 years from now when we have better instruments, more refined technology, and a more profound grasp of our reality?

This is not to imply that I am a “supernaturalist,” meaning that I believe in things above and beyond the Natural world. Quite the opposite actually – as I have tried to express thus far – I am a “Subnaturalist.” There is a gradation to the Natural world as we have already come to understand. There is the everyday world around us which we are all familiar with. Underneath that there is the atomic level of reality. Underneath that there is a Subatomic level to reality. Beneath that there is a quantum level of reality. This is about as far as we have been able to rationally unveil the Cosmos.

I also believe that Nature or the Cosmos, or Reality is Fractal in nature. By Fractal I mean to say that if you look at a fractal pattern for its general shape, then look closely at the little patterns that makes the big pattern up that we observe that both are the same shape or pattern. Such that if we were to see a large fractal patter we can reasonably say that the smaller patterns it is made of will look similar, and vise verse. If we observe a small fractal pattern, knowing that we are looking at a fractal pattern, we can reasonably say that the “bigger” pattern may be of the same pattern, even if we have not seen such yet directly.

So if the cosmos is fractal in nature, and we observe that it has Subnatural gradation of states of existence, then we must also be able to see the same general subnatural patterns on different scales and in different parts of or aspects of the cosmos. Do we?

There is no real level of mental state above and beyond beta wave waking consciousness; as in “superconsciousness.” Our conscious mind would be like the Natural world in this sense. But there is a SUBconscious mind beneath that conscious mind. Beneath that there is the Unconscious Mind. Underneath that there is what Jung refers to as the Collective Unconscious.

It’s almost as if there is a “connexion” or link between these two very different things [the Natural world and the Mindscape] which is an “abyss” of electrons or energy at the more finer levels of the physical world. Through which whatever Mind is, can intrude into or exert its will upon. And this idea is not as crazy as it sounds, because in science we already know that the Observer simply observing an experiment can influence the results.

Somewhere in that “abyss” thought energy and the waves that become particles, seem to mingle together weaving into one another as a single fabric. Almost as if the Mindscape were an ocean with its many levels, and the physical universe was an iceberg in it. That thin layer or place between the ocean and the surface of the iceberg, where dark ocean water is neither water or ice, where the particles of one becomes coherent crystalline structures of another, is that abysmal “fabric” where the weaving takes place. Where one gives rise to the other, not by any method of causal chain reactions, but by an alchemical process

of the prima materia of Mind coagulating and crystallizing into matter.

It can be said: “That’s impossible! The physical universe is causal! Its most fundamental law is causality. That’s how it works. Therefore it can’t arise from a system that doesn’t follow such inherent laws of causation.” But we do know that even when the same type of atom is structured differently that such structures naturally assume different laws of behaviour.

For example water and ice. Both are H₂O molecules are made of the same “stuff.” But one is less coherent, while the other exists in a more coherent crystalline structure. And somehow, because of the coagulation of the same atoms in more crystalline structures they not only look way different, but they react and behave differently also and have their own distinct laws and properties. Coal and diamond are better examples. Same atoms, just different structures, but the carbon atoms in coal is in no particular order or structure, whereas the carbon atoms of a diamond are in a very rigid and well defined coherent ordering. And so because of that mere difference in structure, the coal and the diamond not only look completely different, but they have their own “Nature,” and properties, they react differently to things, and they have their own Natural laws.

But then every element on the periodic table would be a good example, because as different and wildly unique each element is on the periodic table, it’s all basically and literally just the same 3 usual suspects in different formations and structures: electrons, protons, and neutrons. Helium and Gold have completely different Natures, properties, and governing laws, but they are made of the same three things. You can melt gold and say that it is a “natural law” for gold to

melt when heat is applied; but you can't melt helium. You can say that it is a natural law for helium to float; but if you fill a hot air balloon with gold, it won't float.

So in a way, saying that a causal world cannot arise from an acausal world; because whatever the causal world comes from has to obey the same natural laws of causation that governs it; is like say that whatever gold is made of, it must obey the same natural laws that gold does, otherwise it's just illogical. But then again, logic seems to not work so well on the quantum level doesn't it. Gold, like all things, is just an alchemical coagulation of the same quantum and subatomic stuff; and we do know that the laws that govern the material cosmos, don't work or apply on the quantum level, and vice versa.

Acausal Origins

I suppose my problem was in trying to figure out a reasonable explanation for how the cosmos came to be was that I was too fixated on a linear method of backtrack thinking: This arose from that, and that was caused by the other thing. And I tried to think in that linear fashion as far back as I could, which took me to dead ends. Maybe life and the universe isn't as perfectly linear as we would like it to be. I'm starting to think that the universe grows like a tree. It grows "upwards" vertically, and each point on that vertical growth branches out horizontally. And like a tree we seem to only take notice of what we can see of it: just the trunk, branches, and leaves. Forgetting that perhaps this tree has unseen roots that stretches far deep into a dark an unknown abyss that feeds this tree its vital nutrients. Or is it really unknown?

We are born into this world like a fruit grows on a tree. That fruit has its essential origins deep within the dark earth as liquid, nutrient or vital substance. That vital substance is drawn up through the roots system and up the trunk, the tree surrounds this vital substance with what material it has as a shell, and the fruit then intrudes into a world above the chthonic darkness; to fall to the fertile ground from whence it came to one day be its own tree and bare its own fruit. What if we – as beings – are not native to this causal world, but only intrusions from a much darker and deeper “world?” A world more akin to the dream world and mindscape in which we come into our existence completely immersed in, which we never really leave behind.

I was looking at the picture of the Bo Tree with the Buddha seated underneath it after all of these speculations, and I saw it differently. I thought it was funny how the unknown original artist who came up with this bit of allegory used such “esoteric” contrasting. In the background there is a tree, whose nature it is to bare leaves and fruit. It draws up vital nutrients from the unseen ground and leaves and fruit grows up high in its branches. Then in the foreground is Buddha, whose title essentially means “Mind.” He sits still and enter deep states of meditation, where his mind travels under, into lower and deeper levels of consciousness, where he finds Sambodhi [Self Realization] and from that deep dark place Emerges with Sambuddhi [Self Enlightenment] and is liberated from the illusory fetters of the material world he was born into.

If I were the Buddha, how would I teach what I have here written to a group of illiterate people, who were born and bred to believe that gods made everything? I prolly wouldn't even bother. Knowing that these people were not natives to the physical world, and are just travelers in a foreign land, unaccustomed to its laws and rules, I'd just teach them

how the causal world works so they can get the best out of it.

Who knows if my insights are true, all I know is that for now, it makes sense to me. In my personal quest to try and understand the world in my own way, I have genuinely found the ONA – more specifically the many concepts David Myatt put together – to be an invaluable tool. Like a hand shovel I use to dig around for artifacts. This world view I have now, leaves room for non-corporeal beings. Not supernatural beings beyond the physical world in some spirit realm. But living “archetypes” that lurk deep in the collective unconscious. Subnatural beings that dwell in some primeval collective psyche of the Living Cosmos. From where we may have our primal origins as well. As feral thought-forms emanating from the acausal, intruding into the causal world for awhile. Like actors all dressed up intruding onto a kabuki stage. Or as children intruding into a playground for a while to play. Now, if only I knew “where” the acausal or mind comes from.

Chloe 352

Order of Nine Angles

121 yf

Baeldraca

From Causal to Acausal Terror

There seemed, a while back now, to be some dissent within the ONA – or rather, among those associated with the ONA - about the direction the ONA seemed to be taking, and I'm thinking here of matters like the issue of sinister tribes, and the influx of young people, some with a bad ass attitude. This seemed to involve people "taking sides" on certain issues, and some people leaving. What's your take on this?

As I wrote not that long ago to a seeker - "There is no conflict, only the appearance of conflict," because the conflict, esoterically, such as it was and is, and probably will be again, is in many ways not only both a test and a problem arising from causal thinking, but also an opportunity. A test of character, for them, and a problem to be solved by an acausal understanding, part of which is Aeonic perspective. An opportunity to learn, to overcome, and thence to change one's self.

Understood exoterically, such conflict has its genesis in the way of the ego and of hubris (in the character of Homo Hubris) and thus in that lack of self-awareness and lack of self-criticism that bedevils Magian Occultism and those who come to the Order of Nine Angles with the character of Homo Hubris and the attitudes inherent in Magian Occultism.

In simple terms, one either is mis-directed by (and thus personally affected by) this appearance of conflict - sometimes manifest by certain unenlightened individuals becoming rather sectarian in a Nazarene type way - or one apprehends (or develops the

apprehension) to perceive beyond such a temporary causal appearance.

The reality is that a majority assume or come to believe that such conflict, and the disruption that often but not always seems to accompany it, represents some failure of the ONA, or of those currently involved with the ONA – rather than a failure of themselves; a lack of self-awareness; a lack of esoteric abilities; a lack of self-honesty; and certainly a lack of acausal knowing. So, some individuals become "disillusioned with the ONA", or with and by someone or some many who may be associated with the ONA at a particular time - and leave, silently, or, as sometimes occurs, publicly, making their views, such as they are, publicly known.

But the failure is theirs. The lack is theirs - internally, esoterically, personally. But of course they themselves cannot perceive this, let alone understand it. For if they did, they would alchemically change themselves by the sinister praxis that is the essence of the ONA.

This is one reason why there is not, never has been, and never will be, any pronouncements by me, or by anyone from the inner ONA, about such matters, or about the individuals who may be involved with such matters, or any such Magian thing as someone being "expelled" from the ONA, or any organization or group being "proscribed", and so on. All we may do, occasionally, is offer some advice to one or more of those involved, if they be deemed promising or worth the effort; and often in its beginnings this advice is in the form of a personal test, for them: to see if they themselves can see the intent behind the test and have the insight, the potential, to see it as a test. For them it is an enigma enwrapped in something with the appearance of something else, and in the majority of instances it is only the first outermost appearance that they see, and feel. This type of testing of others is a

well-trying, ancient, method that works - at weeding out the dross.

But no one person, no group of people - however small or large, or however esoterically "advanced" they may consider themselves, in their delusion, to be - can disrupt the ONA, or "schism" from the ONA, or consider themselves to be "the real ONA", or a revival of the "genuine ONA", due to the acausal (living) nature of that entity known in the Earthly realm of the causal as The Difficult ONA.

For the Order of Nine Angles only guides; only inspires; only presents a Way, a vision; only reveals a particular and sinister praxis. The individual - as we have publicly said for well over thirty years - has to change, grow; has to accept and overcome challenges; has to be sinister and apply to themselves certain techniques, esoteric and exoteric. The effort is theirs; the joining of them to our Sinister Kollektive is done by them, not by us - by that inner process of difficult, dangerous, personal, and time-consuming alchemical change that is the essence of every genuine esoteric Way.

Thus, when someone or some many "leave" - we do not care. Some of them may or may not, by the passing of causal Time, return to our Way and thus re-engage with our sinister praxis. If they do - that is most excellent. If they do not - we do not care, for they are lost to us; just more failures among so many.

Thus, when someone, having so left, forms their own group or organization or sets up their own way (even if in apparent competition with us) - we do not care. Some of them may or may not have learned something from their association with us; although most of them will merely continue with their self-delusion, having made many excuses to themselves for their failure to be sinister in the world of mundanes, and their failure to accept and overcome the practical challenges that

are part of our sinister Way. Some will even consider themselves "adepts", and start pontificating (often at great and turgid length) about esoteric matters - rather than getting on and being sinister, in the real world. It is being a Baeldraca, in the real world - in the world of mundanes - that matters: terrifying them, changing their world, inciting others, and Presencing The Dark.

As I wrote recently, our people, our type, are those who already possess an embryonic sinister-changeling within themselves or who possess the potential to be able to alchemically create one within themselves: both have to work hard, for many years, to nurture that inner changeling, and give it birth in the acausal darkness within and then let their Baeldraca loose upon this causal world.

I noticed in recent years that a lot of apparently new esoteric info is being given out, by you - and here I'm talking about such matters as Rounwytha, Dark-Empathy, Baphomet as Dark Goddess, even Baeldraca and the like. Is this a new learning, by you, some additions, after forty and more years of a sinister seeking, of engagement with the Left Hand Path? Or you just releasing hitherto withheld esoteric traditions?

Mostly, the latter, although I have made some additions, such as The Star Game, sinister tribes, Dreccs, The Law of The Sinister-Numen (The Sinister Code), and giving an ontology to and explication of, and even naming, the current mortal apprehension termed causal and acausal, and how Thee Nine Angles Thingy (and thus nexions) relate thereto. I may also have possibly further developed, and named (and thus made more conscious), that esoteric manifestation known now as Dark Empathy, and some other stuff.

But does it really matter? Who did what, when and why? Acausal

perspective, methinks!

It seems to matter to some; to many people. For many people consider that the whole thing - the whole ONA, with its complexity and richness, uniqueness and originality - is all your work, all your creation. What could, esoterically speaking, be termed your Great Work, your Word as Magus, and that talk of inherited traditions by some Lady Master is just a mythos you made up.

[Anton Long smiles.] If some believe that, fine.

[Anton Long smiles again.] However, the Rounwytha - named as such - was part of the tradition I inherited, which tradition claimed there really were certain, special, ladies who possessed certain natural talents relating to a natural, now more ancient, way of seeing Life.

But if they were indeed esoteric traditions, why didn't you previously publish them? Why the delay?

For two practical reasons. First, because the aural traditions were not explicit, not having been written down - and were often intimations of esoteric things that often no one before me had the language, let alone the words, to represent in a way which was clear, esoterically and exoterically. That is, such knowledge was often akin to a wordless insight into the causal workings of the Cosmos - as, for example, a sublime piece of music may present us with such an intimation; or as an exquisite moment shared with an exquisite lady may present us with an intimation of the possibilities of Life.

Thus, in some ways one of my tasks has been to give a more conscious form to such esoterically inherited intimations, and this has taken me a while. But I did try quite early on to present something of

the essence of this wordless inherited esoteric knowledge. For instance, in the late nineteen seventies, according to particularly vulgar causal calender, and in respect of the Rounwytha, in the character of Rachael in Breaking The Silence Down, and in, a little while later, some other characters in The Deofel Quartet.

Which leads me to the other practical reason for such a delay as you mention. And this is that such esoteric knowledge and understanding as I possessed and inherited I did communicate, in person, to a few individuals journeying along the ONA - thus carrying on the ancient tradition of so communicating such matters on an individual basis.

I also had the - in hindsight - somewhat naive hope that someone else might fit all the published pieces together, and do what was necessary to explain and expound and even evolve such esoteric matters, especially as I was often engaged for months and sometimes for years on end in Presencing The Dark in a practical manner.

Thus, I naively assumed that someone, or a few, might and for instance see the connexion between our Baphomet, and the feminine presencing that underlay the tradition I inherited (and thence a connexion to the Rounwytha), or even might make some connexion between Satanism and an outer form used for Aeonic purposes. But no one did these, or similar things. Which in some ways is rather an indictment on the lamentable lack of esoteric insight, and the lack of esoteric skills, today - especially given how many people bleat about how they do possess such things.

So, in the end, I had to do it all myself, often taking a time-out from Presencing The Dark. *[He smiles again.]*

But this now, it seems, is beginning to change - at last - with some

talented individuals involved with or associated with us making such connexions, either as result of their practical and esoteric experience of following our Way, or because they possess some of the qualities of a Rounwytha and have intuited such things. Indeed, a select few of these individuals have thankfully also begun to evolve that sinister presencing which is the ONA. Which is as it should be, given the living nature of the ONA.

Thus, we have, for example, one perspicacious lady writing that the "ladies involved with our sinister tribes manifest a necessary and important (anti-Magian) aspect of the feminine archetype, and indeed represent a new, emerging, archetype..."

What do you mean when you recently wrote that, "one of our more immediate practical sinister aims is to move from causal to acausal terror..."

Causal terror is fine, and indeed necessary for these particular causal times of ours given how the Magian ethos has spread and holds so many in thrall, but Aeonically by itself it does not produce significant, permanent, Change. It is just a means, one tactic, to evoke and invoke and incite the sinister in a manifestly causal way. A way to remind, and perchance to inspire a few to our praxis and thence to their own interior change and development, with there thus being one more Sinister Adept born.

Acausal terror can however produce Aeonic Change, and among the most obvious examples of such acausal terror is The Return of The Dark Gods – the practical egress, through a collocation of nexions, of particular acausal beings, bringing thus Chaos, terror, culling, and the dawn of our new Dark Imperium. But this is not an easy esoteric task to accomplish - how many, for instance, among our sinister kollektive

can correctly perform esoteric chant (as in Naos) and possess a crystal of the right type and dimensions? How many even if they did, would undertake the complete Ceremony of Recalling with Sacrificial Conclusion, not once, but on the regular basis required to establish their own unique physical nexion? How many even understand the propitious season to undertake that dark Rite? How long before we have the nine physical nexions, in various geographical locations round the world, to undertake this dark Rite together in synchronicity and so by a joining of their rents in the fabric of the causal continuum produce that supra-nexion (that collocation of nexions) which allows for such egress of such acausal entities, returning thus The Dark Gods? [There is an intimation of, a clue to, the required nine nexions, for example, in an early work of ONA fiction, describing how two nexions, physically separated, are used.]

Some other means of acausal terror - currently more feasible - are the spreading of our sinister tribes. The awakening of new dark archetypes in the psyche of mundanes (and the sinister feminine archetype mentioned above is one such). The drawing down of night and daytime terrors, through a nexion or nexions and our Dark Rites (such as the Rites of the Nine Angles), of dark acausal entities, symbolically re-presented in stories such as Eulalia: Dark Daughter of Baphomet and In The Sky of Dreaming. The performance of such Rites of ours some of which have been so constructed to release sinister energies to be presenced in that seemingly random manner that such sinister energies are or can be presenced, bringing thus a most splendid Presencing of The Dark - and among such rites are the advanced form of The Star Game, Esoteric Chant correctly performed, and the use - by mundanes - of our Black Book of Satan and other such exoteric works...

But perhaps most easy of all is the insemination, and thence the

release of, the Baeldraca within our own sinister kind and from those whom we can and should assimilate into our kollektive, so that such Earth-born dark entities, incubated by us, can seep in ever increasing numbers out and into the world of mundanes, bringing forth from their sinister deeds a practical and ever-increasing presencing of our acausal terror.

Can you explain what you mean by Baeldraca?

No, for I still expect people to work some things out for themselves.

Anton Long
Order of Nine Angles
121 Year of Fayen

A Questioning

Why do we imprison ourselves?

We never allow ourselves to be the beginning. To be one human, or two, or however many, just wandering through the land we have found ourselves in. Curious, as such a human would be. Young, as such a human would be. With a sense of possibility, as such a human would have.

As I wander, with the girl who wanders with me, I find that this land has already been taken. Everywhere, an owner. Everywhere, a law standing between us, as two humans at the beginning, and just being with the grass and the stars and the sun.

We are confused. We want to be. To ponder, to walk and wonder whether this or anything or nothing? But everywhere, there is already an *old*, regimented, and structured system of what is. And it demands that we take our life from it and give our life to it. That we live by its ‘money’ and its ‘law’ and its words and culture and...

We just want to wander.

Two humans with the stars.

And it seems like we've found ourselves in a tyranny. A tyranny that refuses to let the most basic, simple humanness survive without reference to it. Which wishes, we hear, to extend its 'democracy' over the globe which, we've heard, we live on.

And, we really don't claim to understand very much. We're just two young human beings whose questions and wanderings are sincere, and that seems to have set us apart from others. I don't think the people who live by these laws and this society have got it *so* wrong... and I can see how what has arisen could naturally have arisen just from people living out their lives as they must, and forming societies around that.

But, whichever whatever has happened has happened, it *has* happened:

We are in a tyranny. The form that life, and humanness, can take in this land we find ourselves in is forcibly limited. Such *oldness* has arisen that our whole lives *must*, we are told in every half-veiled official and institutional phrase, be lived upon bases and categories which precede *us*.

We respect craft. And knowledge. And the crafts of artisans. Those things are traditions. We don't scorn the living and experience of the humans in the land we've found ourselves in. And if anybody has a way of life and understanding which suits them and which they wish to live out amongst those immediately around them, we have no words we could say against them. *But*, if two humans cannot simply wander over the land they have found themselves in, as we so long to do, and if two humans cannot simply create a way of life spontaneously and without mediation through what has been, as we so long to do, then this is a hell that we live in.

And we must fight.

Understand us—we are just two humans with sincerity. Just beginning at the beginning, and realising what strictures have been imposed upon us. And, as we must, refusing to simply accept such.

If we, two humans, cannot wander, no two humans can wander. And if two young humans—any two young humans, of whatever inclinations—cannot wander, young and possible as those two humans should rightfully be young and possible, then we must fight whoever would prevent that.

And, we find, the foe is titanic. Just *vast*. And maintained by *so much*

acceptance and belief from the humans who it lives through. And so we realise the scale of the fight we must fight.

And we write this. A probably very quiet voice, read by a very few. But, we hope, amongst those few there will be some who realise what we are, and who may take solace in realising that there are others like them: humans, finding ourselves where we find ourselves. In the tyranny that we're in. Reacting as we must, no matter how much value is contained within, or organised in accordance with the scheme of, the oppression we seek to overthrow.

Alice and Vega

xLx



Azal, Dhar, Zamal, and Acausal Time

One Question from an Initiate: How do the Nine Angles relate to Azal, Dhar and Zamal, and what Earth-bound (causal) form (structure/construct) is used to symbolize this?

One Possible Answer: Daar ul-Islam is one possible form (Literally: the realms of Islam)... A causal construct used to manifest something beyond the causal (i.e. a-causal). A Khilafah – led by a Khalifah (a leader, or chief) – is one type of such a causal construct; an Earth-based Imperium, which correctly led and correctly developed, can be the basis for a Galactic khilafah/imperium. Thus, such a construct symbolizes the animation of the nine angles by acausal energy – a means whereby acausal energies (that which animates and makes alive) become presenced among humans. Such a Khilafah animates human beings (especially mundanes) to make them a means to what is beyond them.

Azal, Dhar and Zamal are Arabic terms used by classical Islamic philosophy (and Islamic alchemy) and refer to aspects of Time (both causal and acausal). The nine angles relate to these Time aspects because, when animated in certain ways, what the “nine angles” are (or can be) are conduits/nexions and/or a collocation of Space-Time metrics which allow the presencing of acausal energies.

Note the words: (1) realms of Islam (plural), for these extend over what are now described as many “nations” (i.e. many realms); (2) “one type of such a causal construct”, for there are other possibilities, beyond the form that is Islam; (3) Khalifah – leader; the person who

establishes a new Khilafah will be quite similar to Vindex, since a Khilafah is established, and maintained, through Jihad.

Commentary

To bring-into-being what has been termed The Galactic Imperium (aka The Dark Imperium aka the exoteric causal form of the new sinister Aeon) several causal constructs or forms can be utilized or manufactured.

One aim of the esoteric (inner) ONA is to aid, support and if necessary manufacture all the possible causal forms that can be utilized or manufactured to achieve our goals. This will be done until one form – utilized, aided or manufactured by us – triumphs, and thus wins out in the process of evolution (exoterically, achieves success by survival of the fittest) after which we shall concentrate our resources on that successful form of ours. Thus, we are being practical, pragmatic, and sinister: using whatever means and forms we can to presence the acausal and to bring-into-being what aids our esoteric aims; and also attacking the Old Order on many fronts by various means (and various tactics) until we achieve a practical breakthrough in one or more areas. This is the strategy, and the tactics, of a practical war – which is what we are fighting.

A Khilafah is just one such form, one such causal construct which has the potential to at some future time bring-into-being The Galactic Imperium; one particular form whose exoteric mythos already exists, and which form is already being fought for and supported, on the practical level, by many of those “not of us” and by “a few who are of us”.

Another such form is the emergence of a new supra-tribal form, deriving from the mythos of Vindex, and in which the sinister tribes of the ONA form the initial basis, the origin. This form is currently in the process of being manufactured, and of having acausal energies generated (by various esoteric means) to aid, sustain and expand it.

There are some other forms. But what all the esoteric-supported forms have in common is that they all presence, can presence, or will presence, an important aspect of the numinous – to wit, the practical way of the warrior, as manifest, for example by the Japanese Samurai, the Waffen-SS and, more recently, by the Taliban, and also by successful and large urban gangs. Indeed, all these numinous forms – supported by sinister groups such as ours because they have the potential to achieve our aims – make the warrior way an essential part of their exoteric and esoteric ethos, and thus manifest a martial spirit; a spirit, an ethos, where the individual warrior is seen as the individual ideal and where the warrior places their duty, their loyalty, their honour, before their own life, and where combat is seen as necessary and healthy and is used as a means to achieve goals.

This is why, for instance, none of our esoteric kind could or would support something as un-numinous as the “New World Order” led by Amerika, for this ethos of this new empire is materialistic; the goals are fundamentally capitalistic and un-evolutionary; and the individual “ideal” is the mundane, Homo Hubris – the contented wage or salary slave. That is, the ethos of this NWO is Magian, not ours, and can never be made ours.

NexionZero
Order of Nine Angles
119 Year of Feyen

Erasure of Personal History In Relation To Insight Roles

By Frater DM

An interesting perspective and idea is presented within the writings of Carlos Castaneda attributed to his alleged guide to shamanism Don Juan, that of erasing one's personal history. Within Journey to Ixtlan it is presented somewhat superficially at best as a cursory study of the practice as a means by which to add both liberty and mystery to ones character. It alleviates the social bonds of communal sharing of personality constructs that may bind the individual to stasis within their character, while in conjunction strengthening the power of the individual in the social superiority generated through mystery. Rather than explore deeper the direction which Castaneda may have been heading as a study the object of this writing is instead be to further elaborate on this idea in constructing a sinister strategy to aid in self-discovery.

Simply not talking about yourself is a powerful task that all should attempt to endeavor. Modern communication has been reduced often enough to competitive statements of experience or the sharing of trivialities in a desperate attempt to avoid discussion of serious subjects or reveal the ignorance of parties involved. It is a reflection of our society of lies and obfuscation coupled with status cues. Simply not talking about oneself removes one from the game and allows one to better survey and control social contacts. This skill, that of silence and restriction is the first level of self dominance one must conquer prior to the expounded theory to follow, but will be beyond most at onset.

This cursory discourse on the nature of this ordeal is intended to describe a strategy intrinsic in the advanced technique of character assumption as it relates to insight roles. The complexity of the task given to the initiate within Naos is often not understood save until one has found oneself fully engrossed in the process of self-alteration. 'Tricks' become evident as one progresses through initial and possibly subsequent ordeals and roles. Offering the presented superficial view is not intended to remove much in the gravity of the ordeal which is true committal to an insight role, but rather to offer a course which could lead to greater depth in the operation.

Let's first begin by touching on change in the same way we walked through silence and give it a different structure and understanding. Before we can really talk about self-alteration it is necessary for the individual in question be it you the reader, or another individual seeking accomplishment of the task, to assume certain levels of belief. In logic it is a premise that is used to support a conclusion in constructing an argument. When we structure belief models in the same way the thing which acts in the way of premises is called a presupposition. A presupposition is an inherent 'truth' or triviality accepted by the individual and acted upon in address of their worldview. To understand change as it relates to the subject one must first accept a particular way of thinking.

The presuppositions of individual change are these two statements: The future does not exist. The past does not exist. Excepting the moment there is only intention and recollection. In the same way that intention may be altered so can recollection be altered. Whether it is a matter of repression, creative selection, or willed revision the past

you already experience is inevitably a work of fiction. It is much in the same that your constructed events of anticipation will never match the eventuality of future experience. They share similarities perhaps, but inevitably fail to be direct reflections of each other.

When one is fully capable of accepting these truths control will inevitably follow even without force. In the moment choice is a possibility and our reactions emotional and otherwise are a reflection of previous choice only, i.e. habituation. Through the alteration of choice habituation also changes leading to the overall change of reactionary self. This is the nature of comprehensive change that everyone is capable of demonstrating on an extended timeline, but that is of the greater and lesser majority and not a direct reflection of the rapidity and control required of the task of insight.

An insight role is donning the mask of a secondary character near instantly through dramatic fanfare or even through indoctrination and event. It isn't a decade of slow change manifest through trial and ill luck. One must be capable of waking another morning and being a definitive persona and character in order to truly 'fit' within the selected role without backsliding etc. For this to be possible some work must be devoted to the crafting of this identity in direct reflection of the selected role in question.

The actions suggested are not simply the creation of a character. It is not the writing of a short story that will present a two dimensional vantage for a singular event for the benefit of a paying audience. Instead what is being crafted is a true persona, an in-depth construct of thought deed and action. It is a mask of self in the same way that your present representation of ego is. Ego is a reactive defense mechanism

for interacting within the communal hive of our social existence. Alteration of the reactive process, the change of habit and behavior, results in the alteration of the ego and ‘personality’ of the individual. It is necessary then to get to the root of expectancy and drives that cause the present construct to respond in such a way in understanding how to better create this new persona.

Means by which to practice this strategy should begin months prior to the intended insight role or other event requiring shift. Initially this work will appear that of what was scoffed at in the realm of creative fiction in the crafting of a subject. Elaboration and depth should then be given, names, locations, feelings, etc. should all be added to the story of this individual. These details should compound on themselves until they begin to manifest an overt drive and orientation in the same way your own history dictates much of your reactionary self at present. This crafting may be done in either direction, meaning that one may select a particular trait of character and find a history that would result in such a nature, or one may create history and ride the current towards later manifestation.

Once the character has become elaborate enough to be given voice one may then begin conversation with same, or the visitation of same. Begin to practice rites of passage into the created beings conscious for the purpose of journaling and conversation. Ask this character questions of morality and being. Ask this character questions on simple to complex strata of opinion and personality. Endeavor to discover flaws, proclivities, hobbies, fears, disciplines, operating with a depth and measure of that already manifest within your present state of being.

When the time presents itself for the assumption of this new persona one may choose to celebrate with some form of operation versed in the mystical. Craft a procedure that calls forth and supplants the present persona with or without a destruction of same. Work from baseline towards a state of gnosis ending with 'donning the mask'. It is that misleadingly simple.

The purpose of insight roles is to allow the individual to live multiple lives and journey through many voyages within a singular existence. It manifests within the individual countless memories and experiences to draw on in order to will into being a true character of understanding and conception self-made out of the chaos of the multitude. These are forced changes of the individual brought into being through will and escaped through will alone into the exulted. Begin first in the shifting of understanding until further understanding is possible. If all this terrifies you you are ready. If it is beyond you then take what already was offered and speak of yourself less so that in silence you may reap the height your existence may reveal.

Anti-Humanist Manifesto

Humanism is death disguised as life. When you are a humanist, you think only of humans. You see the world as existing only for human consumption. It is more important to save every life than to produce better beings, in your view. You think any death is a tragedy.

This sort of thinking is antiquated. While it is delusional under any circumstance, it was allowed to flourish because of the wealth of humanity. Now it is obsolete. Since we have polluted our oceans and air, overused land, overpopulated the earth with excess humans, killed off many natural species, destroyed most forests, and paved almost everything else, we are no longer able to be concerned with humans. We are on the verge of destroying our environment and the primary cause is that we're too humanistic to restrict our own numbers.

“You can't do that,” they say. “Because everyone has the right to freedom, and to buy whatever they can, and to build a house, and eat whatever they can, and... and...” It's a neverending list of wants. Everyone wants to look like the good guy who tells us all that we can have whatever we want. But that's an illusion, and they know it, but they don't care. They're only thinking about themselves, while they claim to be thinking about others; it makes them feel good to tell us we can have whatever we want, it makes them feel good to “care” about others, to cry over any death, etc.

That behavior has turned humanity into a cancer. Seven billion and no end in sight. Can't eat fish more than once a week because it's toxic with heavy metals. Where did the forests go? Well, we can have a fun

drive down the pavement, surrounded by signs advertising cheap consumer goods, and then we can go someplace and buy something. It's this "freedom" that keeps us equal. The logic behind all of this is humanism. Humanism pleases the crowd. It justifies itself as "equality." All of the people out there who cannot do anything useful, and therefore fear someone will tell them what to do, love equality. They are addicted to it. They crowd into spaces, breed out of control, eat all the food, and never think about the consequences. Why? They are mediocre.

Anti-Humanism is a belief system for those who think humans are not the entirety of what we should be considering. We want to live on as a species, and we realize that requires thinning the herd. Problem: conventional morality, aka humanism, is totally opposed to that. Answer: do away with the obsolete morality, and slaughter the 90% of our species who do nothing productive and never will. Breed better humans, and fewer of them, and then some humans live on instead of all of us facing certain death because of the stupidity of the humanists.

**American Nihilist
Underground Society**

The Fox and the Snow

As Hayleigh walked alone on the summit of Corndon Hill, light Spring snow began to fall. In those moments she finally made the emotional break from the persona she had created and lived over the past year, as a dealer to lost souls in a run down English coastal town. It was an unexpected but necessary task for her, whilst she struggled on her way towards the Abyss.

She paused and listened to the snow, and the Abyssal pre-echoes. She had no interest then in sensing where her future self would be living, or which unforeseen mutations would dictate her manipulations and her flow. Her senses bathed only in the formless murmurings of the swirling dark that she herself was in those moments.

She returned to the rented bungalow near to the track leading to Mitchell's Fold, and sat at her hired piano. She first played and sang Schubert's supernatural 'Auf dem Wasser zu singen', and then allowed the falling snow to guide her into variations, and thence to new music born from that beginning.

The landscape which had absorbed her and which she in turn carried within, remained a vital reservoir of energies that she, probably alone, would keep alive with the old rites. In connexion, a myriad other forms emerging throughout the world also continued to feed those energies, causing more strange birthings and earthings. She was well aware of how those earthings could and must gradually disintegrate a profane tyranny – but now there was presented a deep knowing of something other ...

For as she approached the Abyss, the current profane imperium which diminished the music of her Dark Gods held no more personal hatred for her. Rather, it had become background noise to the aeons-away cycle of flourishing and dimming, either on this Earth or on another. A new detachment and pragmatic awareness infused her burgeoning role – her new mode of being – as Mistress of an obscure and defiant dark tradition.

Her inner eye travelled the long passage of time which had led her to that point, and she watched herself during the first brief meeting with her guide twenty years ago, on a platform of Shrewsbury station. As she moved closer and assuredly towards the Abyss, her guide had vanished like swirling snow into the night, to be lost in the perpetual mysteries which awaited those very few who voyaged far beyond the Abyss.

And whilst she played, she sensed new earth gates calling to her from the future. Hayleigh knew then that she would not return to the old country to live, as she had hoped.

With her experiences of the past year becoming mingled with her yearning for the hills she loved as one loved a lost soul mate, her new music unfolded, already causing little changes in the cosmic fabric. With it came a realisation that the centre, the main nexion of her tradition, really lay within the heart of the being of each genuine initiate.

Night fell, and a starving fox paused in her little garden, unaware or

not caring of being watched. The wind brought the scent of an impending blizzard, and the fox, impelled through a gap in the hedge, then vanished into the darkness of the hills. It was a sign to Hayleigh that she would be leaving soon: another town or city perhaps, and another task as the cosmos conspired to keep her mindful of her destiny.

As her music stopped, the Abyss began finally to enclose and fill her space, drawing her forth towards that Summer of death and becoming.



Audun
Order of Nine Angles, 120yf

Sinister by Nature

There's Hardware, and then there's Software. Software's those computer programs of 1's and 0's that tells a computer what to do. The Hardware's all the tangible buttons, the hard drive, the wires, and all those little things on the green boards. There's a very big difference between the two. Your computer is still a computer even without the Software. You can change software and use different programs, and your computer is still a computer.

Back in the day, when I got into High School, I hung out with all the other Cambodians and Asians in a portion of campus everybody calls "Chinatown" because, for some reason: all the Asians that went to that school, all hung out there during breaks. And if you weren't Asian and you walked though Chinatown, everybody looks at you like you done made a wrong turn somewhere and you were crazy or something. Unless you were in one of the many crews and sets [gangs].

Chinatown itself was divided into two sides. All the fobs [those skinny geeky Fresh Of the Boat Asians] who barely spoke English sat together on the left hand side by the wall, which they called "Silicone Valley." And the Hardcore Asians congregated on the right hand side by the big cum tree. That's what the tree was called. I don't know the species, but every spring it blooms these pretty white flowers with 5 petals that smell like cum [sperm] so it's call the cum tree. I asked the other girls there why it's called a cum tree and they all just laughed. I had to take everybody's word back then, since I never had the experience of smelling jizz personally at that time.

I still had some residual innocence left in me back then. So the hardcore Asians were intimidating, so I first sat with the fobs on the left side of Chinatown. But those guys on the other side can somehow smell out their own kind. One of them, a Vietnamese boy with baggy

pants, shaven head, and tats, leaned forward from where he was sitting to look at me and said: “Looks like Silicone Valley got another fob.” One of the younger boys who was a tagger said: “That ain’t no fob, that’s Scooby’s cousin [Helter’s street name, an OG of TRG], “Jade” from EK [“Evil Kidz,” it was a very large tagger crew], she’s prolly getting one them software type to do her homework for her, come here and sit on the hardware side.” Then one of the OG in the group said: “Oh shit, you Scooby’s cousin; you don’t look Khmer.” So I walked over to the right side asking: “Why this called the hardware said?” And one of the other boys makes a fist and punches his open palm twice, to answer my question.

The right side of Chinatown was populated with all these, gangs, tagger crews, raver and racer crews, and their membership was all criss-crossed into each other. There were only two gangs there: Tiny Raskal Gang and their girls: LRG, Lady Raskal Gang, and all the Vietnamese boyz claimed FBZ [Fullerton Boyz]. I naturally started hanging out with the Lady Raskals, and the three OG: “A Sat” [The Animal, in Khmer], “A Vet” [short for A Svet meaning The Skinny, he was actually buff], and A Thea [The Thea, which was his name] became my best friends.

I don’t know if you’ve ever joined a gang of some type or even a tagger crew. There’s no Gang Bible, or some book called “How To Be a Gangbanger,” by Mr. Pelon or something. Gang members don’t really sit there with each other and talk about the philosophical mysteries of their gang and about the ontological ramifications of being a gangbanger. And they don’t recruit you either. It’s not like some gang member comes up to you cuz you look cool and says to you: “So yeah, I’m just representing a franchise of Tiny Raskal Gang you know. We beat people up, sometimes we shoot at them. So you wanna get sexed into our gang and, you know, sell drugs with us after school or something?”

Gangs operate on almost an instinctive, or primal human mode, which means the Essence and Way of Life that a gang may represent, does not need to be written, preached, lectured, philosophized, or pontificated. If you “get it,” you get it. If you don’t get it, then the shit ain’t for you. You can’t force or brainwash somebody who doesn’t get the essence of gang-life to be a gangbanger. You can dress him up to look like one, and even teach him the subcultural lingo of a gang, so he can sound like a gangbanger when he talks. But when it comes down to the hardware of “gang-ism,” will he be down for his shit? Will he slang the dope? Will he do drive-bies and kill rivals? Or is he a pussy in wolves clothing?

Being a gangbanger isn’t something which you study or practice to be. It isn’t an antiquarian pursuit or a college course. It’s something that you already are inside. It is an aspect of your own human nature, which expresses itself, or manifests itself, as what we call “gang affiliated behaviour.” You can be a total illiterate dumbass, and be the hardest gangbanger. In fact, being the “unthinking” type, makes a better gangbanger. If you were a general of an army at war, would you pick the philosophical, intellectual type to fill your ranks, or the type that just does shit and takes orders? They second type gets the work and war done. From a sociological, and urban anthropological perspective, this unwritten methodology of gangs is fascinating. Because despite the fact that nothing is written in some manuscript, a gang is always constitutionally identical in method, modus, and essence, no matter who composes the gang, or where in the world it functions.

You don’t know you’re “gang affiliated” until its too late. I just started hanging out with my new friends after school. And when you’re in a group setting, and everybody’s smoking weed, and they pass you the joint, you smoke it too. You smoke it because it’s primal and instinctive. You know instinctively that if you wanna get accepted by the group, to adopt their culture and way: to do what they do, or you’ll

be rejected. It's not like some gang mentor told me: "Ok Chloe, the first steps to being a genuine initiate of a gang is to dress slutty, do a lot of under age drinking of alcoholic beverages, practice a lot of premarital sex, smoke a lot of dope, speak English like you were under educated, and scratch anybody's face that has letters on them that isn't TRG or LRG."

What seals the deal, isn't the initiation process. Usually a street gang's initiate process consists of members of the gang beating up the prospect member. Asian gangs may also burn you in with cigars, cigarettes, or incense. The initiation itself doesn't really make you a member. It's a psychological method by which the other members becomes emotionally aware that you desire to be a part of their subculture, thus, they emotionally are conditioned to accept you as a member. In the end, it's your actions that makes you an genuine accepted member. Not the initiation.

What seals the deal and makes you a member of any gang, is the rival gang. If you are unfamiliar with gangs, then I don't know how to explain this to you; unless you were involved in a skinhead gang? Your skinhead, swastika tats, mode of dress, and friends don't really make you skinhead. These are just the tribal markings. What makes you a member of a skinhead gang are the jews and blacks, that get into your face.

For example, when I was hanging out with my chosen gang affiliates [Tiny Raskals, Lady Raskals] one time some place. There was a set of rival gang members from Asian Boyz who noticed us. That's when a real confrontation happened. Both sides were yelling at each other. In such a situation, you have no time to think or articulate the situation. All you know instinctively is that there is a group of people hostile to you and your group, and you can either fight, or run away. That's it. Those Asian Boyz and our boyz all went at each other right on the side walk. And then some of their girls ran straight for me and the other

girls in our group. There's no thinking involved. It's just a primal doing and knowing. All you know is that those people aren't "your people" and that the people you identify with is under attack. That rival group solidified my identification, subconsciously, with the group I was with. At the same time it severed any possible identification I may have with and for the rival group. I fought, and from that moment on, I "claimed" LRG. Again, this isn't an intellectual phenomenon. Or as they say: Nothing brings people together like war or a shared disaster or life risking event. It happens subconsciously, and it plays with primal human instinct. It is what you do and what kind of person you are already inside that is the genuine essence and quality.

I can say in a way, that being a gangbanger has absolutely nothing to do with anything softcore a person might have. By "softcore" I mean the software or biological programs a person's brain may be using or running on. I mean to say that the religion or atheism, the opinions and beliefs, the thoughts and ideologies, of a person has nothing to do with that person's essential nature and character of being a gangbanger. Some gangbangers are atheists, some are Catholic, some Buddhist, some racist, some don't give a shit what your skin color is, some are politically inclined, some don't give a shit about politics, some are college educates, other are high school drop outs. These softcore things are irrelevant to the internal quality and character of what a gangbanger is and the acts and deeds he lives and manifests on the streets. The Hardware and Software of a person are two very different, separate phenomena. By "Hardware" I mean to say a person's body, a persons tangible deeds and actions [his causal in put] in the causal realm of experience.

This is the background and culture our 352 came from. A culture where actions and deeds, or hardcore living speaks louder than words. A culture where debating, and thinking, and not being genuinely Sinister inside gets you killed eventually. Messing with this gang shit

is no joke. You may at times believe it's a joke or not take things too seriously, but your rival gang affiliates don't give a fuck one way or the other how you are affiliated, how deep your into it, or how seriously you take your shit. If you're affiliated, there's a fist, a knife, a bullet or jail cell with your name on it somewhere out there. It's just a matter of time. There's no room in this life style for softcore bullshit. If you don't do, you die.

We "came into" the ONA with this essence and mentality: this state of being. Nothing really changed about the game. Its just that now with ONA memes, we have certain aims, goals, and objectives to direct what we do naturally towards. You get what I'm saying? Instead of just being a gang that just aimlessly bangs on the street, there is an intent or direction to that banging. Or in otherwords: that banging, becomes a means to an end.

All those ONA manuscripts to us [352] are just biological programs. All they do is deprogram one's old aeonic method of thinking which you were trained to adopt, and replaces it with a new way of seeing things. But once you've uploaded and installed the software, you get your ass back to business out there. Just because you've read ONA MSS doesn't mean you are sinister or an associate. Sinister isn't something you become after reading something. You are already a sinister predatorial individual; those manuscripts just helps you direct your already present Sinister Nature in the right direction. In the same sense that it don't require shit to make a gangbanger except that hardcore quality they inherently have naturally.

This Sinister Way isn't a religion. In the same way that gangbanging – or the "Gang Way" – isn't a religion. It's got nothing to do with an –ism or an –ology. It isn't a grabbag or cluster of new beliefs and memplexes that you carry around to make yourself feel "different" from others. It don't fucking matter what the hell kind of softcore shit you carry in your head, whether it's "Satanism," atheism, or

Christianity. Either case, it don't get shit done because these are nothing more than mind toys which occupy the mind. Thinking, doesn't do shit but produce more thinking. Philosophizing and debating don't get shit done in the causal world. It just generates more shit talking. Just cuz you can talk shit, doesn't mean you are the shit when it comes down to putting the shit into physical, real world practice. Just cuz you can quote Anton Long, don't mean you are Sinister, especially if all you've been doing is talking, thinking, debating, and philosophizing the ONA.

And there's a lot of talking and debating going on these days in these ONA yahoo groups. Talks about how many Anton Longs there are; if the old school MSS have more authority than the new ones; if and where shit like National-Socialism and Satanism fits into the current ONA; how the current ONA seems to contradict what it was a decade ago; if the Law of Honour extends to the Mundanes or not; if targets for the ABC's should be tested. And somewhere in this thick useless jungle of talking and debating, the Sinister is lost; and nobody seems to give a shit. When I say "sinister" I refer to that essential and natural inner quality of a fucking predator and what sinister acts and deeds such a person will do, with or without the MSS. The MSS are just a means to refine and redirect such sinister deeds that comes naturally to such kinds of people, toward a bigger and distant goal, that even transcends the sinister individual; all for the sake of his future progeny. Since when did talking, arguing, debating, and philosophizing become evil and sinister? You can't talk a mundane to death, you can't disrupt society by presenting an unbreakable argument. You can't argue some galactic imperium into existence?!

Sure our 352 writes a great deal of stuff. But when we do right shit, it's shit that isn't meant or written to be debated on. It's meant for our Disciple to do. Don't talk about it or ask why, just do the shit and learn from your experience. If the shit don't work on the streets, then you should be smart enough to tweak it to make it work. If it works, use it;

if it doesn't, abuse it. If that shit don't work, don't talk about, abuse it around and make it work. When you're out gangbanging with your homies as a junior in a gang, and you're told to punch a nigga in the face, you don't say to your senior: "Oh, hold up nigga, lets debate this like two intelligent adults..." You don't ask why or demand to know what rival gang that nigga's from and why there's beef and if such beef is valid, or if your boy's got genuine authority to call the shots. You do what you're told and punch the fucking nigga, and if your left arm is lame or crippled, you fucking use your other arm, or kick the motherfucker. Ain't no talking or debating involved in this shit!

We came online to try and duplicate our own ONA culture into other cities and areas. But how do you spread something which is essentially wordless and unwritable, because it's just something you do; something you are already. We had to find the two smartest ones out of us [me and Kayla] who could deconstruct what it is that we are and do, and somehow engineer memes, or biological software, that would duplicate our culture in those few who resonate with what we were putting out, to aeonically engineer a future network. The shit we write was never meant to be debated and argued over. And we never saw any value or worth in such softcore pursuits. It was an unpleasant surprise for us to find out that a majority of those associated with the ONA in various online groups, had nothing going for them, besides the softcore shit; the Satanism and other such outer tools and forms, which are now inadequate vehicles for The Sinister.

Just because you are a Satanist, or ascribe to Satanism, doesn't mean you are sinister. It just means you are stupid for mistaking something that is a natural essence of being, living, and doing, for a piece of shit religion. There I said it: Satanism is a piece of shit Religion. There is nothing sinister about any belief or -ism. It's all the same: just a system of belief, just another Religion your brain is entrapped in. The ONA tries to tell you time and time over again that such things like "Satanism," Racialism, National-Socialism, and now Radical Islam

are just a fucking tool/means someone genuinely sinister by nature will use to get his work done. The means does not make the man. The tools don't make the builder. You can give a random person a tool belt and dress him up like an architect, but if he is not a builder inside, those tools will be absolutely useless. You got some idiot ONA people out there running around with a tool belt, thinking that they're hammers and drill bits, confusing the tools, for the inner man and his profession.

And if you consider yourself ONA and my statement somehow got you angry, then go back and read something like Hysteron Proteron and go out and make yourself useful. Being sinister is something that you are as an individual; everything else is just a means to express your sinister nature. In the same way that a gangbanger could be said to be "gangish" by his very nature; as opposed to him being a nerd boy. He didn't have to study or read a 1000 manuscripts and ascribe to a religion to be that way. It's just how he is. Either you are a gangbanger, or you aren't. You either got it, or you don't. You're either Sinister By Nature, or your "frontin" [feigning]. Being sinister isn't a religion or belief system. You are already sinister. It's the type of person you are inside. In another way, it's your dharma. It's the quality and essence nature put in you when you were born which naturally manifests through that nature as deeds and acts people consider "bad," "evil," and "sinister."

There's nothing sinister about waving manuscripts around, chanting Latin hymn, and identifying some aspect of yourself with "Satan." Any body can do it. Any body can read an ONA MSS. Any body can debate what the ONA has written. But can just any body go out and cull someone? Can any body kidnap someone for ransom money? Can any body use sinister cloaking to manipulate others to burn buildings down, and assassinate targets?

Being sinister has a lot in common with sex. People who talk a lot

about sex, about how they're great at it, and how they're just so "I'm the only man you need baby," but when it comes down to actually performing, it's a fact [ask any girl] that the boys that talk the loudest, don't know what the fuck they're doing in bed. Just cuz you can get that shit up and can give yourself a great hand job, don't mean you got what it takes to please a girl right. And it's the same shit with these ONA boys. They do a lot of talking about being "sinister" [whatever that means to them] and they do a lot of talking in their yahoo groups, about the occult or whatever. But put your ass on the street and show me or yourself what sinister shit you can do, without shitting your pants. Go kill somebody. You don't need to be ONA to experience killing somebody, and it can be completely legal. Go fucking join the army and shoot someone, and show me it don't affect you psychologically. Put you fucking foot where your mouth is. Go join a gang and face some real danger on the streets. Car jack someone and chop that car up and prove that your sinister shit produces real world results, like real money. Or better yet, insight role as a common criminal and do something to get yourself in an American prison and see how long you survive, before you're fucked up the ass by those who are really – Genuinely – Sinister By Nature.

Those who genuinely are by nature sinister, can smell out their own kind. I know what kind of boys most y'all are up in those group. It's when you face real danger, or are being sodomized by a big black sinister motherfucker in prison, that's when you – yourself – awaken from that piece of shit delusional state you were in to finally realize that you're about as hardcore and sinister as a wannabe gangbanger, a "wangsta" as they are called. Motherfuckers confusing old outer forms like "Satanism" for what truly is Sinister Nature.

Some of you ONA boys are so deep in your own bullshit, and this Satanism shit, that you can't even get yourself to shrence or shapeshift as a convincing Muslim good enough to manipulate a weak minded true believer to blow himself up. Y'all wouldn't even know how to

offer a motherfucker if the opportunity arose; let a lone pull a trigger. That's why, despite all that internet chattering, philosophizing, talking, and debating, I don't ever hear one of you talking about culling. Everyone is sinister, but when it comes to the subject of something like culling, its all silent. Cuz when outsiders point out the fact that there's been no evidence of any culling done by any occult group, and that offering someone in this day and age because of current states of forensics science, is crazy and you'd be caught in a matter of months, you guys just shut up and fall silent. Or lamely rationalize this out to yourself by dismissively saying something like: "Well, that's the point, the great risk and danger; anyways about Anton Long, where were we?"

I've never heard from one of you any hint about "black holes," or "black out spots," or "red light districts," or just dropping hints that lets me – and others – know that you just might have done it, and that you just might know ways to do it. Like usual, you gotta leave it up to the Usual Suspects to say it for you, because that's how "sinister" some of you are; leave the real sinister shit for people like Myatt, and those nameless initiates out in the streets and shadows to do, while you boys talk shit:

[Quote Some Notes of Culling]

Some Notes on Culling

The interesting and sinister thing about culling is that most, if not all modern cullings – when done by a true follower of The Sinister Way – are disguised. That is, they do not appear – to the "authorities" – to be ritualistic killings. Some cullings, for example may be intentionally disguised as "accidents"; some as "suicides"; and some as having occurred due to other, apparently non-sinister, events, such as "assassinations" (political, or otherwise); gang-related violence; so-called "terrorist attacks"; part of some so-called "criminal activity", such as robbery; or as part of some so-called "lawful activity" such as

combat during some conflict or war, or by someone acting “in the line of duty”.

Also, a follower of The Sinister Way may use a proxy to undertake such a culling, with they themselves remaining cloaked, or hidden, behind the scenes, with this proxy being cleverly manipulated into the act, or persuaded to do the act, for a whole variety of reasons (which reasons, for example, could appear to be political, or religious, or be part of some so-called “criminal” activity which the proxy might be part of or be persuaded to be part of).

Even on the few occasions where there is a ritualistic element – for example, the performance of the complete Ceremony of Recalling – the followers of The Sinister Way, being part of an elite, will plan the culling well in advance, and use their skills, their cunning, their intelligence, to not only chose a most suitable offer – with this offer having been chosen and tested according to our sinister guidelines – but also to ensure (a) the correct disposal of the mortal remains of the offer, and (b) that the place of culling remains secure and hidden, or that there is little or no forensic evidence for the culling in such a place. Thus, and for example, the choosing and the events during and after the Ceremony would ensure that the offer is either not missed by the mundanes, or, if missed, is assumed to be just missing, with their being no clues (or false clues laid) in relation to this disappearance.

[...]

Importantly, culling – whether on an individual, or a somewhat larger, scale – is one of those really sinister acts which separates, and which serves to distinguish, the true follower of our Dark Tradition, our Sinister Way, from those who pretend to follow it, or who believe in their delusion that they are following it, or who inform others that they are following it.

For it is these really, genuinely, sinister acts – acts such as culling, such as transgressing the laws of the mundanes – that test the

individual, that change them, that can evolve them; that, ultimately, makes them part of our elite.

For such acts – such sinister deeds – reveal, strengthen, and make, the sinister personal character that mark our sinister kind. They also test; they are a challenge. They test one's nerve; they test one's commitment to go, in a practical way, to and beyond the limits which the mundanes have set. They challenge because, to be successful, they require planning, cunning, and self-control; a true sinister spirit. They also and importantly – when done collectively, as part of a sinister tribe, or as a member of a nexion – bind the participants together by the very dangerous nature of the act itself; they build a true sinister *esprit de corps*, and also form that bond of unshakable loyalty which has served us well for centuries.

It is not for us, for those of our sinister kind, to make excuses for failing to undertake a sinister culling, for we know the mundanes for the resource they are. We know – we feel and we understand – that we are better than them; worth more than them, and that they, provided we adhere to our sinister guidelines for choosing such offers as we need, are ours to use, to manipulate, to enjoy, as we will.

Thus do we test, with our well honed tests, each and every individual we intentionally choose as an offer. For this gives them “a sporting chance”; it reveals their character. That is, such tests reveal whether they do indeed have a a mundane, expendable, character, or whether they might possess some potential, something that might, if developed, raise from up from the level of the mundanes.

However, be it known that there are some occasions – a few occasions – when such testing of such potential offers is not required. One occasion is when an act of revenge is called for and necessary – for example, if the individual or the people in question have acted against us, or harmed us (personally, or harmed our tribe, or nexion) in a significant way such that deadly retaliation against them is the

honorable and the necessary thing to do. Another such occasion would be if someone from among us had broken or transgressed one of our rules, our laws, such as informing on us to the “authorities”. Another such occasion would be if the cullings themselves be part of some other deed, cloaked or otherwise, with such a deed itself being designed to be a pure, unsullied, act of sinister terror – one of those reminders, to the mundanes, that they are not safe “from the likes of us”, not safe from the forces of Darkness, and that, despite all their best efforts, and all their laws, and “security”, they, the mundanes, are and will remain vulnerable, and that for their desecration of our sinister numen, and for their hubris, they can and will be punished – often without warning – “by the likes of us”.

ONA 120yf

[End Quote]

Chloe 352

Order of Nine Angles

120 yf

Some Recent Comments Concerning The Sinister Feminine Archetype

In a recently reposted analysis of one of the ONA's female sinister archetypes, named Baphomet, an esoteric seeker – who once was associated with the ONA – has some thoughtful criticisms of the ONA.

To wit, he writes:

Baphomet – for all her unearthly countenance and glory, is still, the supply of an archetype for women, by men

IMO, this is incorrect, on three levels. It is an archetype of Sapphic ladies, and an aural legend of what once was.

In addition, it does not consider the Rounwytha, the historical feminine archetype of the ONA, beyond mythos and legend.

He writes:

Though women innately possess the passion, violence and strength when necessary to act in the realm of men as men do – these are not the characteristics of women: these characteristics are the realm of men

This is something of a mis-interpretation, because it concentrates on only one aspect, to wit, a conventional Occult and sinister one, as in a Satanic Mistress (think – Melanie in the MS *The Temple of Satan*) and especially *ladies involved with our sinister tribes*.

It misses the subtle feminism exemplified by the Rounwytha – as in Rachael in *Breaking The Silence Down*, or Lianna in *The Giving*, or Fiona in *The Greyling Owl*, or Eulalia in *Eulalia: Dark Daughter of Baphomet*, or Rezare in that same story, to give just some examples.

It misses the essential quality and esoteric faculty of Dark Empathy.

However, this mis-interpretation is understandable because the writer, at the time, did not have access to whole ONA esoteric tradition, and did not, it seems, esoterically appreciate the qualities of the Rounwytha as manifest in some ONA works (such as *The Deofel Quartet*) he did have access to at the time.

What the writer also seems to mis-understand is that the esoteric aim of ONA is to develop the faculties of the Rounwytha – for men, for example, to develop the previously feminine quality of empathy. [Refer for example to the ONA texts *Dark-Empathy, Adeptship, and The Seven-Fold Way of the ONA* and *The Dark Goddess As Archetype*.]

In addition,

” Implicit in this archetype – as in all those who are Mistresses of Earth (of traditional nexions or otherwise) – is that necessary dark-empathy which returns us to a correct understanding and knowing of our relation to other Life through a natural and esoteric resonance with the abstractionless emanations of Nature and the Cosmos. And it is this dark-empathy – this natural, wordless, ritual-less, esoteric resonance – which is the quintessence of the old tradition, presenced in the character, the very nature, of a Rounwytha. The Mistress of Earth – *the warrior sorceress* – is thus, in essence, an evolutionary development of the Rounwytha, where the practical (manifest for instance in the Law of The Sinister-Numen and in an outer sinister life of dark deeds) meets and is blended and balanced with the esotericism of Dark-Empathy.”

He writes:

All women want is for men to Understand the lot of Women. Because through understanding the lot of women, this would be enough for men to change the World subtly and inevitably through their empathy with us.

This seems to be a rather exoteric understanding of the matter. Some

mundane women may desire this – but for Adepts of the ONA an aim is to move beyond the current duality of male/female archetypes and develop a new type of human being, as intimated in the ONA text *The Dark Goddess As Archetype*:

Thus it is that one of the secrets of a male Adept (and more so, of a genuine Master) is their unification of the opposites within themselves (for example, and in symbolic exoteric-speak, the archetypes represented by Satan and Baphomet), and the emergence from such an alchemical process of a new, more evolved, individual. Manifestations of this new type of male individual (in terms of character) are Dark-Empathy (a natural esoteric resonance and sympathy with Nature, other living beings, and the Cosmos), and the nobility (the excellence of personal character) that comes with being cultured and possessing personal manners and yet being prepared to die to save one's personal honour. All of which stand in almost direct opposition to the type of hedonistic male Adept that all others Left Hand Path, and so-called Satanic groups, desire to manufacture and which, indeed, they do manufacture, perpetuating as they do that untermensch sub-species, Homo Hubris.

He writes:

In one aspect concerning the Sinister Feminine the ONA is, in my opinion, misguided. And that aspect, is that they have made Baphomet beautiful – and that her beauty, alone, makes her Sinister, Desirable, Powerful. This is a fundamental flaw

Beauty (*kalos*) is inherent in (a necessary part of) the culture of *arête*, but it is not, as suggested by the author, beauty alone that makes the archetypal sinister female desirable and powerful – but rather the ineffable, wordless, feminine numen (manifest now and in the past by the Rounwytha and thus in *Dark Empathy*) that lies behind that mask: to wit, primal Darkness melded with empathy and made manifest by a Wordless, ritual-less sinister (acausal) sorcery.

Consider, for example, the actions of Eulalia in *Eulalia: Dark Daughter of Baphomet* or Lianna in *The Giving* or how Rachael awakens the faculties and feminine understanding of Dianne in *Breaking The Silence Down*, and especially how ladies involved with our sinister tribes manifest a necessary and important (anti-Magian) aspect of the feminine archetype, and indeed represent a new, emerging, archetype. And so on.

AoB

SinisterMoon
Order of Nine Angles
121 yf

Sorcery and the Esoteric Nature of The Acausal (Debunking The Chaos)

The Order of Nine Angles first used the term acausal nearly four decades ago, appropriating it from Myatt's early work on Cliology and which work of his evolved to become his theory of the bifurcation (and a new ontology) of Being and thence his *Physics of Acausal Energy*.

In these four decades since our first use of this term, there has been much speculation - among both ONA Initiates and esoteric folk in general – about what exactly, in esoteric terms it means, and what, if any, relation this term bears to non-esoteric theories such as Chaos theory and Quantum Mechanics.

In particular, when both Chaos theory and Quantum Mechanics were fashionable subjects among mundane and Magian Occultists, attempts were made by such people to explain sorcery in terms of both those subjects, with some books and articles written by some the pretentious Occult illiterate proclaiming such things as "Chaos is the creative principle behind all magic[k]..." and "A Chaos Magician... sees beyond the systems and dogmas to the physics behind the magical force," and even quite laughable pretentious babble such as, "I show how...the three dimensional transactional time in the HD8 interpretation of quantum and particle physics could allow divination and enchantment to occur."

Given such babble and such attempts to link sorcery with Chaos theory and Quantum Mechanics and other such stuff, it is not

surprising that our use of the term acausal to describe the realm of The Dark Gods, and our use of the term acausal energy presencing via a nexion to define ordinary sorcery, should arouse a certain curiosity among those interested in our Sinister Way.

Chaos theory, Quantum Mechanics, and Sorcery

Let's be clear - talk of there being some relation between sorcery and current physical theories such as Chaos theory, particle Physics, and quantum mechanics, is inane; silly, stupid, and the product of a mundane intellect.

Why? Because there no relation whatsoever, since such physical theories are bunk - mere trendy and silly ideas based on causal Time - and because sorcery is not what contemporary pretentious Occult gits think it is.

Such physical theories as such gits expound upon are ideas which - in a hundred or two hundred or so years - will be seen as products of inferior thinking, just like the so-called Big Bang Theory with its ridiculous irrational assumptions - and the silly idea of so-called "Black Holes" and the even sillier idea of "dark matter" with its ridiculous *ad hoc* assumptions which attempt to square an inane cosmological theory with observations - will be seen as pretentious babble, the products of inferior human minds.

So, anyone who claims to be a sorcerer and who talks about Chaos theory and quantum mechanics reveals themselves as being not only an Occult charlatan but as possessed of an inferior intellect; as

someone who, at best is akin to some urban teenager swept along by some craze and keen to be seen as "trendy" or "fashionable" or "cool" or whatever the latest buzz-word is. Or even worse, someone who desires to be seen as some sort of "thinker" and who needs (despite their protestations) the adulation of being some "Occult guru".

For such individuals just cannot think - conceptualize - past the concept of causal Time, as they obviously do not possess or have not developed those skills of our Dark Arts, especially the faculty of dark-empathy, and which particular faculty would have predisposed them toward an esoteric intuition of the true, the esoteric, nature of sorcery, of thus of the acausal, and especially of the nature of acausal Time.

Why are such physical theories bunk? For two simple reasons. First, they cannot explain in any way the fundamental difference between life and inert matter. That is, what, for example, animates or infuses the physical structures of a cell to make that cell alive, and why, for instance, all living matter disobeys the first of Newton's laws.

Second, they depend on the simple, Cosmically incorrect, notion of a linear causality, as evident in the use of conventional mathematics, and physical ideation, to describe such theories, all of which theories are based on and in differential and tensorial equations involving the variable dt (as in Newtonian mechanics, and in the Schwarzschild and other metrics deriving from the variable ds) - and which linear time cannot even be defined in any satisfactory manner *sans* causal linearity (as in the definition based on so-called atomic/quantum clocks). Thus, even apparently abstruse notions of Space-Time - deriving from tensorial mathematics, or some other representation - are founded on the simple, cosmologically inaccurate, notion of a

causal linearity.

Why is there no link between physical theories - trendy or otherwise – and sorcery? Because the basis of sorcery is some-thing which is alive: to wit, we who practice the dark art of sorcery. Because - esoterically (that is, correctly) understood - sorcery is a living alchemy [Oh look, I am giving away more Occult secrets here]. That is, sorcery is a combination of various aspects, the most necessary and important of which are living beings - for instance, the sorcerer, and the object of sorcery, which is almost always another living being, human or otherwise. Or, expressed more precisely (esoterically) sorcery is - as all Dark Arts are- a means whereby we shed our causal, illusive, form (of separateness) and become of the essence *of* Life and so can affect other Life, sometimes by becoming or imitating (being a mimesis of or for) other Life for a specific period of causal Time because "we" are the matrix of connexions that is Life in the causal.

There is thus the use of energies which are not-causal, since such energies depend on (or derive from) a living being or some living beings and since what-lives, a living being, cannot be explained by causality (linear causal reductionism) or any representation based on such causality, mathematical or otherwise (such as some current theory in Physics).

The living alchemy that is genuine sorcery explains why - in the real world we human beings all inhabit (as distinct from our dreams, and the movies) - no sorcerer, however advanced or knowledgeable they may be, can by some "magick" or spell or whatever bring a rock to life and so transform it into some living entity. What a sorcerer can do, in our real world, is *affect* and so change other living beings (to various

degrees), be such living beings human, non-human but of our physical realm (such as animals), or esoteric (of the realm of the psyche, and which psyche includes such non-causal living entities as archetypes). [1] What an advanced practitioner of sorcery can do or may be able to do is affect aspects of larger living entities, such as the living entity that is Nature [2] - and thus may be able, for example, to bring into being, over a natural period of earthly causal Time (that is, not instantaneously), a storm [3].

Similarly, and in respect of divination, what a genuine sorcerer does is intuit (become in sympathy with usually via dark-empathy) the Destiny (and possibly the Wyrd) of an individual. That is, in exoteric-speak they betake themselves out from the causal realm (from causal Time) and so see (and think) acausally - and often some causal form (such as Tarot images) are used in order to facilitate this esoteric type of seeing and knowing.

The living alchemy that is genuine sorcery also explains how such things as an esoteric curse work: that is, not initially by a direct, linear, causality. Thus, the living energy of a human being - that which animates them, makes them alive, and keeps them healthy and alive, is accessed and thence *affected* or changed by the sorcerer in some particular manner, or some nexion within the psyche of that individual is opened to allow the ingress of other, disruptive (and possible non-causal) living entities. With the *effect* that, over a certain period of causal Time, that individual is afflicted with misfortune and possibly illness or in some cases even death. Why over a certain period of causal Time?

Because the affected living entity lives (has existence in) the causal continuum which constrains their being (constrains the acausal energy that animates them and keeps them alive).

In ONA-speak, a sorcerer is or becomes a particular type of nexion capable of accessing and presencing acausal energies.

The Esoteric Nature of The Acausal

In simple - exoteric - terms, the acausal is a naturally existing part of the Cosmos, and merely the realm or realms or continuum where acausal energy exists, and which acausal energy is a-causal in nature. That is, propagation of this energy does not, or need not, take a certain amount of causal Time, and does not involve, or may not involve, traversing a certain causal distance. Thus none of Newton's laws apply, just as causal theories such as those of entropy or so-called "chaos" do not apply.

In esoteric terms, the acausal is the source of all the causal Life we know. That is, it is acausal energy, from the acausal, which animates all causal Life we currently know, and which enables us to change and develop ourselves, acausally interact with other living beings (in one sense - practice sorcery), and do many other things, such as develop acausal knowing, that is, understanding the acausal *sans* causal abstractions [4]. In another sense, as intimated above, it is a means for us to shed the illusive apprehension of our finite causal being.

For it is causal abstractions that obscure the nature - exoteric and esoteric - of the acausal, and thus obscure the nature and reality of sorcery. Let us consider the following bit of bunk, from someone imposing a causal abstraction on the Occult; and a bit of bunk typical both of Magian Occultism [5], and of the pretentious gits who prattle

on or who have prattled on about Chaos and about sorcery but who so obviously have no understanding of sorcery let alone any esoteric skills or knowledge. Here is the bunk: "There are no gods or demons, except for those I have been conditioned into acknowledging and those I have created for myself."

This is the attitude of a limited, and a smug, causal thinking - of assuming the Cosmos is explicable, or can become explicable, by causal theories and causal ideas (by abstractions); that the individual has, ultimately, nothing to fear because "there is nothing really eerie or dangerous or un-human in sorcery and the Occult, it's all imagination or what others have used to scare people or get them to believe some doctrine or what I myself can conjure into being"; and that everything is not only a tool, a means, to be used, but can be mastered and can be easily, and should be, disposed of, blah blah mundane blah.

This is the doctrine of Magian Occultism - that "I command the powers..."; that "I can become powerful enough/knowledgeable enough" to master anything; and that, "given the right tools, the right drawings or blueprints (abstractions) I can cobble my own system together or use something from somewhere else so long as it's useful to me..."

This is, ultimately, the urban whine of Homo Hubris - "I'll be safe; or I can make myself safe. I am or can be in control." This, ultimately, is the urban whine of the most pretentious among that *untermenschen* species, Homo Hubris: "That Reality is what I make it or what others have made it, or perceived it to be, through their causal abstractions."

The acausal, however, allows for no such safety and no such mundane

control. It cannot be disposed of if some urban git believes it is no longer useful for them or ceases "to believe in it". It is, most importantly, not a creation of the human mind, of our consciousness. Not a matter of perception.

For, acausally, there is no subject distinct from, separate from, an object. For that distinction implies the separation of causality (between subject and object) and the linear movement of causality (some-thing passing from subject to object and vice versa) and also implies a perception (based on abstractions, such as categories) as to why the subject is or or may be different from the object. Thus, acausally, there is no perception of an object by a subject, such as ourselves. There is thus no "consciousness" to be individually aware of either such an object or of the subject itself (such as what causally we consider ourselves). There is not even any "change" - or progression or development - since there is no consciousness to perceive it and no causal linearity to measure such change.

For, acausally, there is no language as we currently understand language - because such language almost invariably (and especially Western languages) require or assume (imply) *a copula*, which itself implies the aforementioned distinction between some subject and some object, between subject and predicate. Between one existent and another existent, or between one subject and some object with some quality (or category) that has become to be associated with that object.

How then can we know and understand the acausal? To be pedantic (or to be esoterically precise), "we" cannot - since there is no you or I or we to apprehend it. But, less esoterically, and thus somewhat exoterically, we can only currently (outside of such Esoteric Arts as

dark-empathy) apprehend the acausal by its affects on our causal realm where we have our existence, and thus the most significant affect of the acausal in the causal is, as mentioned earlier, Life itself - the acausal energy presencing in our causal continuum that animates matter and makes that matter a living entity, from the microscopic cell to we human beings to Nature.

Thus, we do not need "explanations" - or attempts at explanation - of the acausal by such causal things as "chaos", or so-called chaos theory, quantum mechanics, particle physics, or by reference to any currently existing *-isms* such as some gnostic or Buddhist teaching or some exposition of some Gnostic or Buddhist tenet, or even by some mathematical representation (given the current causal nature of maths). All such explanations or interpretations or comparisons are irrelevant; unhelpful; unnecessary.

To know and understand the acausal we just have to engage with it; experience it. No theories; no explanations. We have to cultivate, in ourselves, the faculties of acausal knowing and dark-empathy [6]. We have to thus come to know those causally-dwelling beings beyond our own individual being: the being of archetypes, the being of Nature and the beings that a part of, and not separate from, either Nature or that illusion of apprehension which is of our individual self. We have to become Adepts of The Dark Arts: practitioners of acausal sorcery. We have to evoke, invoke, to presence, those living beings who dwell in the acausal dimensions and who represent a type of Life beyond our causal living.

In brief, we have to live our life in a different way from ordinary mortals. Which is why we are following The Sinister Way to The

Abyss and The Acausal Beyond.

Anton Long
Order of Nine Angles
121 Year of Feyen

Notes:

[1] It should be remembered that the ONA uses terms such as *psyche* and *archetype* in a particular esoteric way. See, for example, *A Glossary of Order of Nine Angles Terms* (Version 2.01)

[2] Technically, and esoterically, Nature is defined as both a type of suprapersonal being, and that innate, creative, force (that is, *ψυχή*) which animates physical matter and makes it living, *here on this planet we call Earth*.

[3] A rudimentary example of this is given in *Naos*.

[4] For causal abstractions, see *A Glossary of Order of Nine Angles Terms* (Version 2.01)

[5] The basics of Magian Occultism are outlined in the jovial article *Magian Occultism*, by Lianna of the Darky Sox.

[6] For a basic overview, see the ONA texts *The Dark Arts of The Sinister Way*, and *Dark-Empathy, Adeptship, and The Seven-Fold Way of the ONA*.

Christos Beest on Sinister Musick

Q: You've recorded several Musickal pieces. What are Musick's capabilities in helping to create/ give emergence to a new, higher life-form, and how have you specifically attempted to do this via Musick?

A: Musick, for me - and I suspect for most others - is the most profound form of Artistic expression. In Western terms, the Cosmos has always been understood as a division of seven fundamental vibrations - which is, of course, the basis of Western Musick: thus, our system of musick mimics the underlying structure of the Cosmos, and the "magickal potential" of such a form is limitless. Composition - and the performing and experiencing of musick - is a magickal act, and the composer need not be an "Occultist" in the conventional sense to earth forces through the medium, as there does not need to be some "magickal system" imposed on the existing structure of musick. A successful work of Musick is a living, organic form - a good example being Beethoven's Ninth Symphony - because it enshrines ETHOS. In one (rather inexact) sense, the musick creates itself, since the most profound works are arrived at via the composer not self-consciously struggling to express something, since the composer, if naturally gifted, is a living NEXION. Thus, like any numinous form, Musick has the capability to presence forces and so alter the causal. [However, because fo the nature of the form, the changes so created are not as immediate as they might be with other forms, and obviously, if one wished to create radical Change, then some other forces must be aided in tandem.]

There are some useful guidelines when utilizing Musick as an esoteric technique (such as the correspondences given in NAOS concerning

the spheres and their associated Musickal key), and I have, in the past, by using these guidelines, deliberately attempted to presence the Sinister; one example be THE SELF-IMMOLATION RITE (composed and recorded with Wulfrun Hall), which certainly has a very practical esoteric purpose. However, as my own understanding grows, there is less emphasis on given esoteric techniques and greater emphasis on allowing the Musick to flow of itself [since I AM the Sinister - as are all genuine Initiates]. I hope this numinosity is conveyed by my piano compositions, which are presently being recorded.

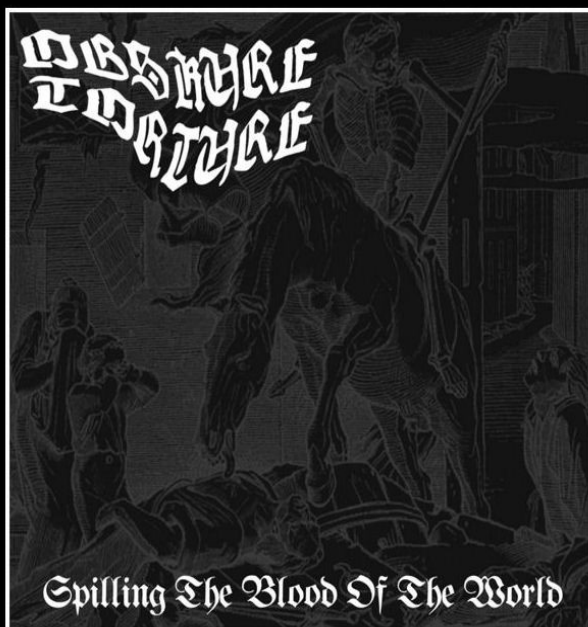
Q: Are Adepts the only ones who can effectively use Art to provoke evolutionary Change?

A: Adepts, as I have described, are expressions of a higher type of evolution; a conscious understanding of things as things are in essence, without the obfuscation of personal projections - and possessing the capacity to act with understanding. Such rare Individuals - and those even rarer who exist in the stages beyond - are, quite simply, evolution itself: so the answer to the above question is yes. Even Adepts who are not personally artistically creative can achieve evolutionary aims via Art, through other who are creative - by influence, subtle manipulation, and so on.

Taken from Devilcosm #3

Gedwolmann's Abyss returns in issue I, 122yf.

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